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Stri Dharma

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NOTES AND COMMENTS

Women's Debt to Sir N. G. Chandavarkar

One of the best friends and promoters of the progress of women in India was the late lamented Sir N. G. Chandavarkar. He aided the late Justice M. G. Ranade in all the schemes the latter promoted in the interests of women. We women shall not quickly forget the fine cablegram of protest he sent to the Secretary of State against the findings of the Southborough Commission that the grant of Woman Suffrage was unpractical and premature. His conduct of the Debate on Woman Suffrage in the Bombay Legislative Council was also most helpful to our cause. He showed from the beginning that it was for the opposition to prove that they had any case, and took it for granted that the rights of the matter were with the women claimants. No one was more pleased than he when the majority voted in favour and he was able to pronounce "the Ayes have it". He made a point of going and congratulating Mrs. Ranade at the close of the session.

The Suffrage Push in Mysore

Though progressing slowly, Mysore State is moving surely towards the full enfranchisement of its women. At a recent four days' private sitting of the Mysore Local Self-Government Conference, amongst 40 Resolutions stated to have been passed, one in favour of enfranchising women on an equal footing with men was passed by an overwhelming majority. Measures towards improving the scheme of village Panchayats received first attention. The President, in reviewing the work, declared that the Government would accept their propositions. This would constitute a definite advance on present conditions. We certainly agree that women should learn their first lessons in Self-Government through voting in the village Panchayats and in the local Unions and Councils. They used to do so in olden days in India. Too often we begin building our house beautiful from the top instead of from a broad base.

Women's Duty to the Villages

The Poona Seva Sadan is increasingly taking on its shoulders the burden of improving village life through its aid to the women and children. The Press reports the great success of one of their ventures. During the first year of its Branch in the village of Baramati the number of adult women who attended its classes had risen from 20 to 64 and the popularity of its nurse's work at the Dispensary was so great that 1,400 women and children of the village had attended it. This shows how the infant welfare and maternity work is appreciated. In the villages surrounding "Shantiniketan," the Ashrama of Rabindranath Tagore, similar work is being carried on by an American lady, Miss Green, who was sent to India for that purpose by a rich American woman philanthropist who loves India. Miss Green finds the help of the Boy Scouts and Girl Guides of great assistance in this work. We recall the fine service one of the earliest members of the Women's Indian Association did of this kind. Mrs. Shakuntala Krishnamoorthi Rao, daughter of the late Mr. Giri Rao, used to go daily to the night schools of the villages around Madanapalle and teach the children sewing. Alas, just this month she has become another of the victims of child-birth, that valley of the shadow of death, which is darker in this country than in any other, owing to the primitive state of thought regarding the proportionate value of custom to the life of the mother and babe, also to the lack of more Homes in which prospective mothers can be looked after.

Where Indian Women are Strong

It is wonderful to watch the women of Darjeeling, —Nepalese, Bhootian, Indo-Chinese women—all so full of health, strength and cheerfulness. They are the carriers of the hill-station and no weight seems too great for them to tackle, or gradient too steep for them to mount with their great burdens on their backs. The Editor watched twelve of them conveying the luggage of a newly-arriving family from the railway to the top of the Darjeeling ridge, a long steep climb. Each had a big cabin trunk or a heavy box on her back slung from a strap held against her forehead. They took whiffs from their cigarettes and joked backwards and forwards as if weights did not exist. They are small women but being entirely without purdah and living mostly an open-air life with plenty of exercise, they are examples to all India of what a healthy Indian woman may be. Their good health must also arise in part from the most sensible style of dress they wear, much more suited to their climate and work than is the sari worn by the Bengali and Parsi visitors.

Raising the Age of Consent

So well has *New India* summed up the position as regards the intolerable delay of the Government of India with regard to putting into effect the Resolutions of the Legislative Assembly and the Council of State to raise the age of consent to 18 in India that we reproduce the comment in full:

"The proverbial delays of the law begin apparently in India even at the pre-natal stage of making their appearance on the Statute Book. The *Leader* draws attention to the fact that the Racial Distinctions Bill, passed by both Chambers at Delhi, has not yet been put into operation. But it is not the only instance. Our readers will remember that the Bill for the Suppression of the Traffic in Women and Children, also passed by both Chambers, had a commencement clause inserted in spite of the protest of the Assembly. The Government brought forward the plea that the law could not be brought into force until public opinion had been consulted on the point whether it was agreeable to the raising of the age of consent from 16 to 18 before girls could be enticed for a life of vice. Then there is the Workmen's Compensation Bill, a very important piece of legislation, also passed by the Central Legislature, in a state of suspense. It may be useful to elicit an explanation from the Government at Simla. To hurry through and force into operation a cruel tax on a necessary of life, salt, to delay protection to Indian girls from a life of infamy till they had reached the age of 18, and to delay the compensation to injured workmen—these things show the absolute necessity of a Cabinet responsible to the Legislature, and of replacing English officials by Indian."

The Women's Indian Association protested strongly to the Government on this subject and at its Annual General Meeting passed a Resolution calling for the immediate enforcing of the already passed law; the Poona Branch of the Women Graduate Union did the same. As the matter is still undecided all other Women's Societies also should hold meetings for passing similar resolutions.

Women and the Salt Tax

Large meetings of protest are being held throughout India calling on Parliament to rescind the Certification by the Viceroy of the Salt Tax. It is a tax which weighs specially heavily on the woman of the house because she it is who feels most the pinch which comes through its increased price when she is making the household provision-money stretch as far as it can. The Women's Indian Association had the honour of being the only women's society invited by the organisers of the Madras meeting to take part and the Hon. Secretary wired the support of the Association for the proposed Resolutions. Dr. Annie Besant, in her speech on the occasion, urged every voter, and every adult non-voter, for the Assembly, to write to her representative in the Assembly to be in his place in Simla in July to vote against every financial proposal put forward by the Government, as a protest against the imposition of an increase of the Salt Tax, twice refused by the people's representatives in the last session of the Assembly. This kind of action women voters all over India can take without any infringement of purdah or any difficult publicity. It is also up to their menfolk to help them to do this.

Reader, Are You a Voter?

At present, no woman in India knows whether she is a voter for the Legislative Councils and Assembly or not. The new electoral rolls are in preparation and only when they are published will a woman know whether her name is included in them. The Government has promised that these lists will be on view at the Municipal Offices this month and then it is that she will know her fate. *Women Readers, it is your Duty to enquire whether your name appears there or not.* If you are a graduate or if you pay assessment Tax of Rs. 10 in the city on property, or live in a house taken by you of such assessment value, or if in the country you hold land of Rs. 30 assessment tax, then your name has a right to be on the electoral roll, and if it is not, you can apply to have it put on. *It is very important that you each enquire now and persuade your friends to do the same.*

Our Japanese Article

As it is the aim of this magazine to prove a medium of information about Asian women in general we are glad to draw attention to the article in this month's pages on the famous Japanese woman-painter of to-day. We are fortunate in having as our contributor Madame de Manziarly, a Russian lady, who is a lover of the East, and a true internationalist. The latest request for our *Stri Dharma* comes from Uganda, from a Doctor there who wishes to become a subscriber—so wide is our influence!

Ladies' Meetings in Darjeeling

Under the auspices of the Brahmo Samaj meetings for ladies are being held once a month in the Bramho Mandir, Darjeeling. They are well attended by Calcutta visitors and local ladies. The meeting last month was addressed by Mrs. M. E. Cousins, B. Mus., J. P., Secretary of the Women's Indian Association, who spoke on the present improving conditions of women's lives in India, but urged the importance of the cultivation of greater physical fitness, till all attain the health, strength and endurance of the Darjeeling hill women.

On Sunday, the 3rd inst., Mr. Surendranath Mullick, M.L.C., Chairman of the Calcutta Municipal Council, gave a most interesting and instructive address on "Women's Municipal Responsibilities". He pointed out ways in which women might encourage and work for the establishment of the many more girls' primary schools that are needed; the necessity of their taking an active interest in the Infant Welfare and Health campaigns; the sphere of helpful activity that is open to them as

non-official visitors to the gaols; the terrible urgency there is for women to start a Rescue Home in Calcutta for the women victims of immorality, of whom, he said, over 3000 were added yearly; and the fact that the Children's Act cannot be properly worked if women do not come forward to help in taking care of the children. He urged the Hindu ladies to take a full share of this wider area of mothering and not leave it all to the Christian Missions, however worthy of praise the latter might be. He explained the qualifications which now made women voters for the Calcutta Municipality and showed how the exercise of the vote would give women much more power than formerly to get their ideas concerning Municipal Reforms carried into action.

He gave humourous and pathetic illustrations of his subject, and his earnestness made a deep impression on all present. Mrs. Sarkar moved a vote of thanks to the lecturer which was seconded by Mrs. Cousins, who said she wished every Municipal Chairman in India would do as much as Mr. Mullick to educate the women of their towns in their joint responsibility with the men for the improvement of their localities. She asked the meeting to express itself on the delay of the Government in raising the age of consent from 16 to 18, on which all present passed the following Resolution, proposed by Lady J. C. Bose and seconded by Mrs. Sarkar:

"That this meeting calls on the Government of India to put immediately into action the Resolutions passed by the Legislative Assembly and the Council of State that the age of consent which protects girls from being enticed into a life of immorality should be raised from 16 to 18."

The Women's Home of Service, Madras

In almost every house there are articles of furniture which are not in use. The Women's Indian Association would be very grateful for the loan or gift of such articles to help in furnishing "Ananda Ashram," Brodie's Road, Mylapore, the fine house which it has taken as its Home of Service for women. The Home will be started in July and Mrs. Cousins requests readers to let her know if they could spare such things as small or large tables, chairs, a carpet, large boxes or chests, an almira, large vessels for heating water, some mats, a mirror, a filter, or any of those things which men and women know are so needful for the comfort and establishment of a dwelling-place. Institutions in the West often complete the whole furnishing of their abode through such co-operation of many sympathisers. It is sometimes easier to lend some article from the household, especially for ladies, than to give out ready cash. The gift or loan also of a sewing-machine and a knitting-machine is desired. All ladies should look in this venture as *their home* which they are proud to help in organising and working, and through it they will have an opportunity of helping poor children and their mothers, of giving instruction that will help women to earn a living, and of attending classes in many subjects and enjoying recreation themselves. Please think out what you can manage to do without and let it represent you in the Home.

MY FIRST IMPRESSIONS AS A MAGISTRATE

BY MARGARET E. COUSINS, B. MUS.

It is legitimate that the Indian public should wish to hear about the impressions which its first woman magistrate has received on undertaking a form of public service hitherto closed to her sex in India, and, indeed, in Asia.

I must first explain that the Collector of Chingleput's invitation to me to allow him to nominate me as an Honorary Magistrate was a veritable bolt from the blue. Though the Women's Indian Association, of which I am Hon. Secretary, has worked steadily for the opening of the legal profession in India to women, it had not yet become part of our programme to ask for the appointment of women to the Bench. Since then I have heard that the Bombay Women's Council had been ahead of us in this respect and had made this request to the Bombay Government, but while the latter has been ruminating on the subject the Madras Government took the lead on its own initiative! I had, of course, known that since the War over 600 women have been made magistrates in Great Britain, and my former co-worker for woman suffrage for years in Ireland had since been selected as a High Court Judge of Dublin under the *Sinn Fein* régime. Still that had all seemed to have arisen out of the calling of women first as members of juries and so did not seem to apply to India. Surprise then took my breath away when Mr. Galletti asked me if I would consent to serve on the Saidapet Bench. Doubts and questions assailed me but above them I saw swiftly and clearly that it would make a great precedent for womanhood, and the importance of that overbore all. I took the leap in the dark, on the strength of the rightness of the principle involved, and left it to the future to work out the details—which it has done quite satisfactorily.

My next experience was of that side of the law which has been immortalised by Dickens in *Bleak House*—its delays. It was three months after the date when my nomination went forward that it was gazetted, a period that seemed so long to me that I thought my name had been turned down entirely! I have since had ample proof of the slowness of Governmental and legal procedure, and think it constitutes one of the greatest trials of litigants and magistrates.

The notice from the Saidapet Court informing me of my appointment requested me to take up my duties as soon as possible, so on the following Monday, the 19th February, I presented myself at the Courthouse for the first time, feeling a little nervous but happy, for all through that occasion I had the feeling that it was not I but womanhood in India, which was receiving its "investiture of power," as the *Gazette* had designated it.

The Bench of Honorary Magistrates sits in a pleasant room of a large red brick building in which a number of other Courts also act. It is on the side

of a country road outside the congested suburb and is kept cool by numbers of shady flowering trees. A large number of the public and my friends came to see the unique event, and the chivalrous welcome shown to me by my co-magistrates of whom five were present, touched me deeply. It was the East in its best traditions regarding womanhood and hospitality to the stranger within its gates. "Where women are honoured there the Gods are pleased," wrote Manu, the Law-Giver.

A Bench of Honorary Magistrates combines very effectively the systems of judge and jury. There must be present a quorum of three magistrates, of whom one is called the President, and the colleagues decide between them on the sentence to be passed; each may also ask for information from the witnesses. I have now had the pleasure of sitting each Monday morning between 8 A. M. and 10 A. M. with a Brahmana, a non-Brahmana and a Muhammadan to hear those minor cases which come under the jurisdiction of such Benches, and the responsibility of each of us is lessened by the co-operation of all, while my experience has been that the wisdom of the judgment is increased by the variety of the points of view.

There is distinctly a woman's point of view, but it has not to be limited to cases affecting women only. Woman mothers son as well as daughter, and her knowledge of human nature gives her a common sense which has proved her advice invaluable in settling many a problem that has come up for home judgment, and will be an asset in matters needing the same human touch in public Courts of Law. Knowing this, I was glad that it was recognised from the first that I had not been appointed to co-operate only in cases connected with women and children, and indeed experience shows that there is hardly a case in which all three—men, women and children, are not interwoven. It is pathetically humorous, for instance, to note how often the mother-in-law crops up in the most male cases!

Women's lives are spent in dealing with the processes of life—birth, the care of the child, the provision or daily nourishment, the nursing of the sick, the worship of the life-giver. Men's lives are spent in the manufacture and disposal of things—sticks, stones, houses, land, money. The human equation will loom largest in woman's view, the business equation in man's. This is only natural, but it is the reason which makes it necessary that man and woman should act on decisions which have resulted from a consideration of both points of view.

Woman will aim primarily at the idea of reform, not punishment; at prevention, not retaliation; at improvement, not by fear, but by instruction, understanding, warning and supervision. On us women the responsibility of our treatment of first offenders will lie heavily,for we know that the accused are like little children; they are not so much our "fallen" brothers and sisters as our "rising" brethren, younger in evolution than ourselves, whose ignorance of civilised ways we have to supplement. Therefore the effect of a sentence on the life and character of the accused will be to us more important than an "eye for an eye," or a "tooth for a tooth".

The patience with which the Bench will listen to a long string of witnesses has struck me as very admirable, but we should also have great patience in pointing out to the accused how and where he has done wrong, giving him (or her) chances of striving by degrees to improve, showing a spirit of kindliness rather than severity, and encouraging every effort to arrive at friendliness between the opposing parties by compromise rather than by the rigours of the law.

The offences that come before our Court fall under three categories: (1) personal, such as assault, abuse, theft; (2) civic, such as non-payment of the tax for burning lime, for selling milk, for burning bricks, and (3) sociological, such as committing nuisance, ignoring the rules relating to right and wrong sides of the road, rash driving, drunken rowdiness and general faults arising from lack of consideration for the welfare of the public.

I used to wonder why magistrates were called "Your Honour," but I realise now it is because a very real honour is theirs in the task imparted to them of training human beings how to live harmoniously with one another, by instilling into them a mass consciousness in place of the individualism which produces so much sickness or sorrow through thoughtless and untrained action.

Most legal offences arise from bad temper or carelessness. A minority come from ignorance of the law or an attempt to evade it. Where passion runs away with self-control it is almost always roused by the spur of the tongue. The Court-house is a valuable class-room for the study of human nature.

I notice that women prove very convincing witnesses. Once they have strung their courage up to appearing in Court they seem less self-conscious and timid than many of the awkward men. There is a simplicity and sincerity with them that gives a good impression. I shall not forget easily the effect of the final words of one: "I have seen it. It is true." It is always a pleasure to me to hear the quietness which the officials of the Court always put into their voices when addressing the women in the cases.

Language barriers cause a good deal of complication in a number of instances. In one case, Tamil, Hindustani and English had to be used in cross-interpretations. As the cases are all written in English in the Court records I am easily able to follow the general lines of any case and my colleagues are careful to interpret any specially important points in evidence. Intuition and a study of physiognomy also come to my aid. The classical figure of Justice has a bandage round her eyes, but I think blindness in a magistrate would deprive him or her of one of the safest collaterals of evidence. I have not yet had enough experience

to dogmatise but it strikes me that there ought to be different Penal Codes and different methods of treatment to suit broadly different stages of evolving humanity. Penal laws, like all methods of education, have in the past been too cut-and-dried. The amount of pure legal knowledge needed by Honorary Magistrates is not great, and the use of common-sense is sure to produce the most equitable judgment.

William Penn, the Pilgrim Father, wrote in 1690: "The qualifications of a good Magistrate are Ability; Clean Hands, Dispatch, Patience and Impartiality." In every part of India there are some women as well as some men who possess such qualifications, and the time is ripe for the inclusion of them as co-servers in every sphere of public life. I am not satisfied with my lonely isolation in the seats of the mighty. I want my time of being the only woman magistrate in India to be as short as possible. I feel that I am but holding a door open and I shall not be entirely happy until my Indian sisters in numbers pass through it, as I am certain they will within my term of five years. When invited to serve they must not shrink, but have faith in the Spirit of the Age which needs the help of women, and which will help each member of her sex to bring fresh impulses to the old system. I want them to share with me the happiness of the sensation that woman has attained her majority, that at last woman has been publicly declared fit to think for herself and even to pronounce remedial judgment on others. I want them to have my experience of the sense of dignity that has been conferred on all us women by our power to participate in the administration of justice.

For myself, my best service for the welfare of Indian society will constitute my continuous gratitude for the honour I feel it that I, only a follower in the footsteps of my fellow-country-women, Annie Besant and Sister Nivedita, should have been chosen by the powers temporal and spiritual to be the first woman to dispense justice in modern times in this most ancient and holy land.

SHOYEN DUIMOURA

Japan's Great Woman Painter

BY MADAME I. DE MANZIARLY

How much we had desired to see Shoyen Duimoura! The works of Japanese women seem to reach a very high standard and we wished to know if the modern artist is as great as those of ancient days. We were still under the impression of a visit to the Ishimaya Temple where in her room we thought of Murasaki Shikibon, looking at the view which inspired her a little less than a thousand years ago. There she wrote her famous novel of over 4000 pages, the *Gennji Honogatari*, which is still famous and still read. And Murasaki is not an exception, there exist many other Japanese women writers, playwrights, poetesses—spoken of and highly praised.

It was in this spirit—deeply admiring Japan's great women—that we went to see Mrs. Shoyen sitting in her studio in front of her last big picture, "A Chinese Beauty being dressed by her maid". We talked, and very amiably she answered our many questions.

She was only fifteen years old when she began her studies with the great master Suzuki Shoyen belonging to the Shigo school. She had to copy patiently and minutely old paintings, but she was eager to paint portraits, and it was granted to her by her master. Also to copy directly from Nature. Still parallel she had to study the drawings and paintings of the Shigo school. One year later her first picture—four women representing the four seasons—was exhibited in Tokyo and immediately her fame began. In the following years she worked successfully, exhibiting in Japan, America and Europe and being much appreciated by the Imperial House of Japan, she receiving all sorts of encouragements and honours.

She has now reached the height of her glory, admired by the whole country and surrounded by about a hundred pupils, among them two or three promising women. Her art is extremely refined and follows the tradition of old Chinese and Japanese painting, without trace of foreign influence. She paints on silk and paper with water colours, sitting on the floor. Strong and well-balanced as composition, clear and transparent as colour, sweet and fragrant in their femininity, her works are exquisite expressions of a woman's creative imagination, strong and lofty. Seeing chiefly women and flowers in her pictures, we asked her what she liked best to paint. Though she paints sometimes men, she prefers to represent women. As to flowers and seasons—those chief factors in Japanese life—she said: "When I was young I preferred autumn, but now I begin to like spring"! This remark added a subtle fragrance to our visit, which was already full of charm due to the new surroundings, the mats on the floor, the paper, the silk, the brushes and colours equally on the floor, everything so distinct from what we are accustomed to in Europe but due chiefly to Mrs. Shoyen's personality and her great art.

And our thoughts went to other women-painters, the artists of Bengal, possessing such a true and subtle talent, and proving that Orient as well as the Occident does not lack in woman creators.

They do a great work and their work will be still greater when the women will know and realise themselves better. The woman has something special to say in order to reveal the feminine aspect of the world, and one day she will fully express herself without imitating man after liberating herself from the influence of his art. Then we will know unity, which lies in the synthesis of these two aspects.

The true woman will become even a greater artist than the pioneeress of ancient and modern days.

These thoughts ended our visit; we departed thanking Shoyen Duimora for her kindness and carrying with us an increased admiration for Japan's great woman.

KEEP A LAUGH BEHIND IT

When disappointment strikes a blow,
Be calm and bravely bear it,
There's something better farther on,
Make up your mind to share it.

The world is full of light and shade:
If darkness falls, don't mind it,
A cloud may let the sunshine through,
Just keep a smile behind it.

Though Fortune is a fickle friend,
And sometimes brings disaster,
A cheerful laugh and merry laugh
Will often prove her master.

She makes a tangle of your life:
The game is to unwind it,
Then set your brain to steady work
And keep a laugh behind it.

The ills of life are bad enough,
Repining makes them double;
Let laughter luminate your tears,
And shine through all your trouble.

Seek health, and wealth and happiness,
Seek what is best—and find it;
Work out the problem of your life,
And keep a laugh behind it.

LANTA WILSON SMITH
From *The White Ribbon*

THE HINDU WIDOW

"Is there anything like the radiant purity of the widow's plain white cloth? Silk for worship, cotton for daily service but always white, without a touch of colour. Perhaps its charm lies in its associations. The austere simplicity speaks of the highest only. A heart free to embrace the world, a life all consecrated, a past whose sorrow makes the present full of giving—these are the secrets that the widow's *sari* tells.

For it must be understood that this bereavement is regarded in India as a direct call to the religious life. It is the only way in which what is known in Catholic countries as "a vocation" can come to the Hindu woman. Her life henceforth is to be given to God, not to man; and this idea, coupled with an exaggerated respect for celibacy, gives to the widow, and especially to her who has been a child-widow, a unique position of influence in the household. This feeling of reverence persists long after the sentiments of orthodoxy—admiration for long hours spent in worship and for severe asceticism—have disappeared. Hence it was a modern Hindu, of the school calling itself Reformed, who said to me: "The most stately garment in India is the white *sari* of the widow."

SISTER NIVEDITA,
(Studies from an Eastern Home)

WOMAN "NOBLY PLANNED"—AND COMPLETED

BY SISTER MARY LANE

All the world over there is a growing recognition of the need for better training for our girls. Both East and West, those of us who are trying to help in the development of our younger sisters find there is a growing feeling amongst most Nations that the development of right character depends upon right teaching, and so those in authority, with a true realisation of their duty to their Nation, are recognising that it is in the schools we must give that knowledge of life which our young people require. So all over the world, there is a growing demand for teachers who are fitted to teach the budding woman physiological facts regarding the functions of her own body and the Mystery of Life, namely—Sex and Sex Hygiene.

It is a strange thing that up to recently, although every other subject was crammed into the school curriculum, the absence of any teaching on these subjects (which are of such supreme importance to the individual and the community) is specially noticeable, but until these and kindred subjects are openly put before and taught to children and young people, with some degree of sympathy and intelligence, it can only be expected that nothing but the utmost confusion of mind will reign in these matters. Everywhere, in both East and West, woman is beginning to claim the right to understand how to take her part in the great plan of the unfoldment of the human race, and to do this she must have due preparation, or how else can she fill her place? And she should have training, she should study that she may know more of herself, her physical constitution as a woman, knowledge of the laws of physical health, and the maintenance of health by obedience to those laws. She should investigate the field of moral science, and learn the laws of mind. She must learn how the mind unfolds in the infant, and be able to gauge its progress through all after years. She should have a practical knowledge of how a sick body may be restored to health again, or an ailing mind be re-harmonised. She should study the history of the past that she may have broad views of life and know man's development as written in his achievements. She should have some knowledge of science and keep in touch with its progress, and all this she should do so that she may be not only a companion to her husband but a competent guide to her children. She should study the laws of her country that she may learn where she and her children are being lawfully protected, where unjustly dealt with; she should know something of equity that she may be just; of religion, that she may be not only the physical, but also the spiritual, mother of the household. She should be sympathetic, and she needs to be liberal, wise and tactful.

Women are growing to recognise the necessity for the development of a sound physique in general, a symmetrical, well-balanced body, and the necessity for the unfolding of their natural gifts and

talents, the training of mind and affections. A sane mind, a sound body and a happy disposition are the requisites of all potential mothers—and now that women are beginning to *understand* this, they are asking that they may be taught how to prepare themselves to take their specific place in the great plan of creation.

For long, woman has been spoken of and written of, by poets and others, as the Goddess of the Home, but though this may sound very poetical and beautiful it has not been altogether true. The everyday prose of life has not corresponded with this poetic imagery, and in her desire to fit herself for her place, as she recognises it now, she asks for a fuller knowledge to be given her, for she realises that she *must* have a wiser training so that she may use that knowledge with discretion.

Many a young life has been ruined through ignorance, and a world-wide realisation is growing that the integrity of the Nation depends upon the development of right character in the young. The strongest safeguard against evil is not ignorance, but wise instruction. One of the signs of this realisation is the greater appreciation of the rights of our young girls, and the recognition of that by teaching them the value of their womanhood, and giving them the opportunity for self-development. We enable them to fulfill their noble destiny—that of wife and mother than which surely *is* no nobler destiny. Mothers of the race! a truly noble destiny indeed!

So acknowledging the justice of their appeals for fuller education, let us not give with one hand and hold back with the other, but give generously and freely, so that these future mothers may become efficient in life, strong in character and powerful of will, so wisely guiding them that they may not gain all these qualifications at the expense of their natural womanly attributes. Rather we must so teach that they may through education retain these while adding others necessary to enable them to take their places, as they long to do, as daughter, sister, wife and mother, not as the women, as a rule of the past have been, but each embodying the ideal of womanhood as they can see it. The reward will be women not only "nobly planned," as Wordsworth wrote, but nobly completed—strong in body, vigorous in intellect, pure in heart, so they will be as the one of whom Julia Ward How wrote:

A vestal priestess proudly pure,
But of a meek and quiet spirit;
With soul all dauntless to endure,
And mood so calm that naught can stir it,
Save when a thought, most deeply thrilling,
Her eyes with gentle tears is filling,
Which seem with her true words to start
From the deep fountains at her heart.
A mien that neither seeks nor shuns
The homage scattered in her way;
A love that hath few favoured ones,
And yet for all can work and pray;
A smile wherein each mortal reads
The very sympathy he needs;
An eye like to a mystic book
Of lays that bard or prophet sings,
Which keepeth for the holiest look
Of holiest love its deepest things.

The Little Expounder

A tiny girl sitting on the floor talking to her dolly was heard to say: "And our Heavenly Father will take care of us......if we are good......but then we're not always good......and so we have to take care of ourselves pretty much."

Expelled for Cause

"Say, mamma, was baby sent down from heaven?"
"Why, yes."
"Um. They like to have it quiet up there, don't they?"

The Lively Germ

Seven-year-old Mary had been repeatedly cautioned against handling any object that might contain germs. "Mother," she said, "I shall never play with my puppy any more, because he has germs on him." "Oh, no!" replied the mother. "There are no germs on your puppy." "Yes, there are," insisted the child, "I saw one hop."

WOMEN THE WORLD OVER

Japan

Plans for a vigorous campaign for women's suffrage in Japan were drawn up at a three-day session of the Women's Society for the Reform of Manners in Tokyo. Tokyo feminine leaders are quoted in the vernacular press as saying that the contemplated movement will be the most determined and widespread yet launched.

Touching scenes marked graduation exercises at the Deaf Oral School, 4, Yarai-cho, Ushigome, when seven girls, deaf since birth, demonstrated their newly acquired ability to speak after several years of painstaking study. Through their inability to hear, the girls were unable to give oral expression to their thoughts until taught to do so through the modern means of education of this nature.

As the girls stood on the platform repeating in halting syllables sentences which they read from the lips of their instructors, their mothers in the audience shed tears of happiness over the marvel that had been wrought.

"The women of Japan are far behind their sisters of other countries in development, and a national campaign immediately should be inaugurated to train them for citizenship," declared Mrs. Ochimi Kubushiro of the National W. C. T. U. headquarters in Tokyo, following her return from a tour of the United States and Europe, during which she attended the world's and national W. C.T. U. Conventions in Philadelphia, Pennsylvania.

During their six months' absence, the delegates visited the United States, Canada, England, France, Holland, Belgium and Germany. In all of these countries they were impressed by the work of the women not only for temperance but also for purity, peace and woman suffrage.

Turkey

The great General and leader of Turkey, Mustafa Kemal, has married a Turkish girl who was educated in England and France. She has entirely discarded the veil and is accompanying her husband everywhere—to the front, to inspect troops, to social and diplomatic functions, banquets and receptions—yet nowhere has the majority failed to endorse her action, "because, explained her "husband," she has been doing exactly what the majority of women wish to do". 80 per cent of the Turkish women enjoy the same rights as men as they are peasant women and share exactly the same work, pleasures and responsibilities as men. Kemal says that for every one man who is able to read and write there are two women. This remarkable leader is seeking to abolish the cloistered life of Turkish Muhammadan women. He is suppressing the veil and is encouraging women to take part in politics.

Holland

The modes of entry and the highest posts in the Dutch Civil Service are open to men and women alike. Many of the women in the Dutch Civil Service are university graduates, the most eminent being Clara Wickmann, a brilliant young lawyer. Although during the last twelve months most of the Departments of State in Holland have reduced their personnel, hardly any women were dismissed, whilst, since April, 1921, there has been a steady increase in the number of women in the higher grades.

Women are now permitted to become members of the Dutch Stock Exchange. The first woman was officially admitted in Amsterdam in April.

Bulgaria

All unmarried women between the ages of 16 and 30 in Bulgaria are compelled to work four months per year for the State unless they are State employees, school-mistresses or women bread-winners. The aims of this compulsory service are to develop independently of social position and income a devotion to the common good, and a love for manual labour; to organise and use for the community the resources of the country to the fullest extent; and to teach the best methods of work. The women conscripts have to work at cooking laundry, household work, knitting and dressmaking, studying public health and nursing; in the towns, typewriting, accountancy, telephone and telegraphic service are also included, while in the country, the manufacture of fruit products (such as jam-making), silkworm culture, the planting of vineyards, and a forest station are included. The women have to give their service in the district where they live, for no work can be undertaken that would prevent them from getting their meals and sleeping in their own homes. But trained they must become in something and of that efficient work they must give a share to the State. The scheme has been running for a year and has become quite popular.

America

For the first time in its history a woman sat, on February 21st, for a time as Speaker of the House of Representatives of Vermont State. Messages from the Governor's office were presented by women to House and Senate, and a woman carried a communication from the Senate to the House.

Mrs. Leoline Meech, Representative from Montana, and one of three women members of the House, had the honour of being the first woman to preside as Speaker. She occupied the chair during the introduction of 25 Bills and was loudly applauded as she handed over the gavel to the Speaker.

Mrs. Meech is serving her first term as Representative. There is one woman in the Senate of Vermont State.

Miss Jean H. Norris, one of the few women Judges in the United States, has been making a world tour investigating the activities in various countries toward the uplifting of the general moral standard of men and women and the general sentiment of the people towards this matter. "Nothing has impressed me more on my world tour than the shocking prevalence of licensed vice in the Far East." She says: "Steps should be taken at once to eliminate this immoral institution. This can best be done by arousing the public conscience through the moral education of men and women. While far from blameless in regard to vice the United States has in my opinion the highest moral standard in the world in this respect. No efforts will be spared until this evil has been completely eradicated from the U. S. A."

England

A successful Conference of Women Engineers was held in Birmingham when women from different countries gave their experiences as working engineers. It is noteworthy that no obstructions had occurred, either from managements or trade unions, to any of the small engineering undertakings which had been managed by women. "This Conference has proved that women engineers are essentially practical and have a sound grip of the realities and principles of engineering," said the Principal of the Science Department of Birmingham University.

For the first time a Woman has been appointed Governor of a Prison—the Borstal Institution for Girls near London. She has had long experience of welfare work among girls and is an ideal person for this post. Miss Barker believes that the detention of these girls should be curative rather than punitive, and she hopes to reconstruct their lives by developing self-control and self-dependence in them, the first by giving them a system of self-government and the second by teaching them trades, arts and crafts. Her appointment has been hailed with jubilation by all who are working for improvement in the Penal Systems of the world.

TAMIL

ஸ்திரீ ஸ்வாதந்த்ரியம்
இது தானா?

விஜயா எப்போதும் போலத் தன் அண்ணன்மாரோடும் அவர்கள் தோழர்களோடும் பரிசாஸமும் சாதுரியமுமாய்ப் பேசிக்கொண்டிருப்பாள். ஆயினும் அவள் ஏதோ ஓர் கருத்தைத் தன் உள்ளத்தில் ஒளித்துக்கொண்டு அதை யாரிடமும் வெளியிடமாட்டாமல் ஏக்கங்கொண்டிருக்கிறாள் என்ற விஷயம் எவரும் அறிந்திலர். அவள் தாய்தகப்பன்மார் இருவரும் நல்ல கல்வியும் பண்பும் வாய்ந்து கல்விப் பயிற்சியின் அருமை பெருமையறிந்தவர்களாகையால் தம் புத்திரர்களைப் போலவே விஜயாவையும் தம் மற்றவிரண்டு குமாரிகளையும் ஓர் ஆங்கிலப்பெண்பாடசாலைக்கு அனுப்பி கல்விபயிற்றிவந்தனர். விஜயாவும் தன் பெயரை யொக்க ஒவ்வொரு வகுப்பிலும் முதல் பரிசு ஜயித்துவருவாள். அவள் வீட்டுக்காரியங்களை அழகுறச்செய்வதிலும் சாமர்த்தியமுடையவள்தான். விஜயாவுக்கு இப்போது வயது பதினாறு. வடிவிலும் அழகிலும் அவளுக்கு நிகர் சொல்வது அரிது. அவளுடைய ஸ்வர்ண காந்தியானமேனியும் மயில்தோகையனைய கூந்தலை விரித்துக் கோதி முடித்திருப்பதும் யௌவன மதத்தால் விம்மும் இருஸ்தனங்களும், அன்பினாற்பெருகும் கண்களும், அவளுடைய வசீகரமான பார்வையும், அவள் இன்னிசைக்குரலும், எவர்க்கும் எளிதில் இரங்கும் பேதைக்குணமும், அவளுடன் ஒரு க்ஷணப்பழக்கம் ஏற்பட்ட எவருள்ளத்தையும் கொள்ளைகொண்டனவெனில், அவள் பெற்றோர்க்கு அவள்மீதுள்ள ஆசையருமையைச் சொல்வானேன்? அவள் வாசிக்காத ஆங்கில நவீனகங்கள் கிடையா.

விஜயாவின் பெற்றோர்கள் தங்கள் செல்வகுமாரியாகிய நம் கதாநாயகியைத் தக்க செல்வமான இடத்தில் மணஞ்செய்விக்க வேண்டுமென்று அவள் எழுவயதாயிருக்கும்போது முதலே, கவுன்ஸில் மெம்பராகிய ராமசந்திரய்யர் குமாரன் நாராயணனுக்கு அவளைக்கொடுப்பதாக அடிக்கடி பேசிக்கொள்வார்கள். விஜயாவோ அப்போதெல்லாம் விவாகத்தின் அர்த்தம் இன்னதென விளங்காதவளாகையால், விவாகம் என்ற பேச்சுக்கேட்டவுடனே ஓர் புன்சிரிப்போடு போய்விடுவாள். இவர்கள்வசிக்குமிடம் குருராஜபுரம் என்பதை இங்கு சொல்கிறேன். விஜயாவின் தாயாராகிய காமாக்ஷி அம்மாளுக்கு இந்த சம்பந்தம் எப்படியாவது செய்யவேண்டுமென்று இஷ்டம். அப்படியே நாராயணன் தாயாராகிய சுப்பலக்ஷ்மி அம்மாளுக்கும். கவுன்ஸில் மெம்பர் ராமசந்திர ஐயரும் தமது பத்தினியின் வார்த்தை எதற்கும் தட்டுத்தடங்கல் சொல்லாதவராகையால், குருராஜபுரத்திற்கு வரும்போதெல்லாம், காமாக்ஷியம்மாள் வீட்டில்தான் வந்திறங்குவார்கள். இரண்டொருநாள் இருப்பார்கள். விஜயாவுக்கேதாவதோர் தக்க நகைநாணயத்தையோ அபூர்வமான புஸ்தகத்தையோ பரிசளித்துப்போவார்கள். ஸுப்ரஹ்மண்ய சிரௌதிகள் டிப்டிகலெக்டர் உத்தியோகம்பார்த்து வந்த நாள்முதல் தம் மனைவிக்கே வீட்டுவிஷயத்தில் ஸர்வ ஸ்வாதந்திரியமும் உண்டாகையால் காமாக்ஷியம்மாளுக்கு மாறாக இவரும் நடப்பதில்லை. மிஸ்ஸஸ் ராமசந்திர ஐயரும் மிஸ்ஸஸ் ஸுப்ரஹ்மண்ய சிரௌதிகள் இருவரும் வீட்டுச்சுவாதந்த்ரியத்துக்குமட்டுமன்றி ஸ்திரீகளின் வோட்டு சுதந்திரத்திற்காகவும் கிளர்ச்சி செய்கிறவர்கள். விஜயாவும் தன் வயதுக்கும், படிப்பிற்கும், குணத்திற்கும், செல்வத்துக்கும் ஏற்க விலை உயர்ந்த பீதாம்பரங்களையும், பட்டாடைகளையும் அணிந்து மோட்டார்காரில் போகும்படியான அந்தஸ்தைச் சிறிது விரும்புகிறவள். இந்த ஸம்பந்தத்தில் எல்லோருடைய மனோபீஷ்டமும் கைகூடும். ஆனால் நாராயணனுடைய மனம் எப்படியென்றறிய விரும்புவீர்கள். அவனும் ஒத்த கல்வியும் தக்க வயதும் கட்டுறுதியான உடலும் வாய்ந்தவன். ஆனால் அவனுக்கு ஒரு கையில் ஆறு விரல் உண்டு. அவன் விஜயாவினிடத்தில் பரமபிரீதி கொண்டவன். விஜயாவென்ற பெயரை யெவர் சொல்லக் கேட்டாலும் புளகாங்கிதமாவான். பள்ளிக்கூடத்தில் தன் வகுப்பிற் படிக்கும்போதே தன் நோட்டுப் புஸ்தகங்களின் இடையே 'விஜயா' என்று சும்மாவாவது எழுதிவைத்திருப்பான். தன் நண்பனோடு குருராஜஸேவையை உத்தேசித்துக் குருராஜபுரத்திற்கு வந்த விஷயமாய் இரண்டொருதரம் வந்து விஜயாவை நேரிற்கைபிடித்து முத்தங்கொடுத்து ஒரு ஆசை வார்த்தை சொல்ல விருப்பமுடையவனாயினும் அதற்குச் சமயம் வாய்க்காமல் விஜயா தன் படிப்பிலே கவனமாயிருந்தபடியால் திரும்பவேண்டி நேர்ந்தது. இதன் மத்தியில் விஜயா நாளுக்குநாள் மனோஹரமான திருமேனியுடையவளாய் வளர்ந்து வருகையில் விவாகம் இன்னதென்பதையும், காதலனுடைய லக்ஷணங்களையும் அறிந்தவளாய் தன் அண்ணன் உறவு கொண்டு அணுகும் நேசர்களுடைய முகக்குறியிலிருந்தே அவர்கள் உள்ளக்குறிப்பை உணர்ந்து கொள்வாள். இப்படியிருக்க அவர்களுள் ஒருவனான கமலாகரனிடத்து விஜயாவுக்கு நாளுக்குநாள் நேசம் அதிகரித்தது. கமலாகரனும் விஜயாவையே காதலியாகத் தன் மனத்தில் வரித்தானாயினும் சாம்பல் மூடின நெருப்புப்போல் அவன் உள்ளம் காமாக்கினியால் கனிந்துகொண்டிருந்தது. விஜயாவின் தமயனான ஸ்ரீநிவாஸன் ஒருவனே கமலாகரனுடைய பிராண ஸ்நேகிதனாகையால் அவனிடம் கமலாகரன் தன் மனவாட்டத்தின் காரணம் யாவற்றையும் ஒளிக்காமல் வெளியிட்டான். ஸ்ரீநிவாஸனும் ஏற்கனவே, தன் தங்கையும் கமலாகரனும் இருக்கும் சிநேகமறிந்து, விஜயாவின் அபிப்பிராயத்தையறிய முயன்றதில், "நாராயணனிடம் மனப்பூர்வமாய் அன்புவைத்திருக்கிறாயா?" என்று கேட்டதும் குழந்தை விஜயா கோவென்று அழுதாள். தன் தாய்தகப்பனார் யாவரும் தன் காதலுக்குரியவன் யாரென்பதைச் சிறிதும் அறிந்து கொள்ளாமல் தன்னை வேற்றிடத்தில் மணஞ்செய்விக்க விருக்கும் சமயம் தன் அபிப்பிராயத்தை உள்ளபடி யறிந்துகொள்ள விரும்பும் அருமைச் சகோதரன் ஒருவன் இருக்கிறான் என்ற சந்தோஷத்தால் தன்னைச் சிறிது தேற்றிக்கொண்டு தன் கருத்தை வெளியிடுவாளாயினள். "அண்ணா! நானொரு சமயம் தாமரைக் குளத்தண்டை பூப்பறிக்கப்போய்த் தவறி ஜலத்தில் விழவிருந்த தருணம் அங்கு யதேச்சையாய் தோன்றிய கமலாகரன் என்னைக் கைகொடுத்துத் தூக்கிய தக்ஷணமே என்னகம் தொட்டுவிட்டான்"; இவ்விஷயத்தை எப்படியாவது அப்பா அம்மாளிடம் தெரிவிக்க வேண்டும் எனச்சொல்லி முறையிட, உன் தோழி இலக்ஷ்மியின் மூலமாய்ச் செய்தியை அறிவி என்று ஆலோசனை சொன்னான். கௌன்ஸில் மெம்பர் ராமசந்திரையரும் டிப்டிகலெக்டர் சுப்பிரமணிய சிரௌதிகளும் அப்படியே ஸ்ரீமதி சுப்பலக்ஷ்மி அம்மாளும் காமாக்ஷியம்மாளும் ஏற்கனவே சம்பந்திகளாயிருப்பதாகத்தான் தமக்குள் நினைப்பு. மனமொருமித்த காதலருடைய கட்டுப்பாடு அல்லவோ விவாகம் என்பதை மறந்தனர். விஜயாவோ நாளுக்குநாள் கமலாகரனையன்றி எவரையும் தன் மனத்தில் நினைக்கமாட்டாமற் போயினள். ஒரு நாள் விஜயா தன் தோழி லக்ஷ்மியின் மூலமாய் இச்செய்தியைத் தன் தாயிடம் தெரிவிக்கவே "**ஸ்திரீ ஸ்வாதந்த்ரியம் இது தானா?** உன்னை அருமையாகப்படிக்கவைத்து உன் வருங்கால க்ஷேமத்தைக் கருதித் தக்க வரனை நாங்கள் நிச்சயித்திருக்கத் தாய் சொல்லைத் தட்டும்படியான தைரியம் கொண்டாயே. படிப்பின் பலன் நன்றாயிருக்கிறது. நாங்

களும் ஏதோ படித்திருக்கிறோம். இவ்வளவு துணிவு கொண்டோமில்லை" என்று சொல்லி விட்டுச் சிரௌதிகளிடம் இச்செய்தியைத் தெரிவித்தாள். அவரோ நல்ல சமதம நிஷ்டராகையால், விஜயாவைத் தனியேயழைத்து "அம்மா! நீ யாருடைய துர்ப்போதனையைக்கேட்டு இவ்விதம் பேசத் துணிந்தாய்?" என, "அப்பா! ஒருவரையும் பொல்லாங்கு சொல்ல வேண்டாம். கமலாகரனையே நான் நேசிக்கிறேன்".

சிரௌதிகள் :—"அவன் நல்ல ஆசார சீலமுடையவன் அல்லன். அவனுக்கு உன்னை நான்பாணிக்கிரஹணம் செய்து கொடுக்கமாட்டேன்."

விஜயா :— கமலாகரனிடம் விபரீதமான தோஷம் ஒன்றும் இல்லை. சில அற்ப குற்றங்கள் உண்டு. அவைகளை என் அன்பினால் நிவர்த்திக்கலாமென்ற தைரியம் எனக்கு உளளது.

சிரௌதிகள் :—உன் தாய் தகப்பனாகிய நாங்கள் உன் நன்மையையே கோருகிறோமென்பதில் சந்தேகமுண்டா? நாராயணனை விவாகம் செய்துகொள்ள உனக்கின்னும் ஆக்ஷேபமுண்டா?

விஜயா :—"கமலாகரனை நான் விவாகம் செய்துகொள்ள நீங்கள் சம்மதிக்காத பக்ஷத்தில், எப்படி நடந்தாலும் எனக்குச் சம்மதந்தான்" என்று வினயமாகச் சொல்லி விட்டுத் தனக்குள்ளே ஆலோசிக்கலாயினள். "நம் அப்பாவும் அம்மாளும் வெளியில் முரசு அறையும் ஸ்திரீ ஸ்வாதந்த்ரியம் இது தானா? நம் தேசத்து முற்கால சரித்திரத்தில் ஸ்திரீக்குத் தன் புருஷனை வரிக்கும் ஸ்வதந்திரம் இருந்திருப்பதாகவல்லவோ படித்திருக்கிறேன். தன் உயிர்த்தோழனைத் தெரிந்துகொள்ளத் தனக்கு பாத்தியமில்லையென்பது என்ன விந்தையாயிருக்கிறது! கிளியை வளர்த்துப் பூனைகையிற் கொடுக்கலாமாவென்ற நல்லெண்ணத்தோடுதான் அவர்கள் கூட்டில் அதை அடைத்துவைக்கிறார்கள். ஐயோ பாபம்! அதை ஸ்வேச்சையாய்ப் பறக்கவிட்டால் அது என் பூனை கையில் அகப்படும்? நமது பெற்றோர்கள் எவ்வளவு தெரிந்தவர்களாயிருப்பினும் பிரேமையின் இயற்கையறியாதவர்களாகவல்லவோ இருக்கிறார்கள். நம் சரீரத்திற்கு அவர்கள் காரணஸ்தர்கள்தான். நம் ஆத்மா நமக்கல்லவோ ஸ்வாதீனம்! நம்மைப் படிப்பித்ததன் பயன் ஸ்வாதீனமன்றோ!

"இதந்தரு மனையினீங்கி
இடர்மிகு சிறைப்பட்டாலும்
பதந்திரு இரண்டுமாறிப் பழிமிகுத்திழிவுற்றாலும்
விதந்தரு கோடியின்னல்
விளைந்தெனை யழித்திட்டாலும்
சுதந்திரத் தேவிநின்னைத்
தொழுதிடல் மறக்கிலேனே"

என்ற ஆன்றோர் வாக்குப்படிதான் நான் நடக்கவேண்டும். நான் ஏன் என் விவாகத்திற்கு அவசரப்படவேண்டும்? கமலாகரனிடத்துச் சிறிதும் எனக்கு சமுசயம் இல்லாவிடினும், மூத்தோர்களுடைய வார்த்தையில் பயமின்றி மீறி நடப்பதும் நன்றல்ல. மேலும் என் விவாகத்தைவிட அவசரமாய் நான் கவனிக்கவேண்டிய காரியங்கள் உள்ளனவே. முதலில் பிறன் கைப்பொருளை எதிர்பாராமலிருந்தாலல்லவோ, நான் ஓர் புருஷனை நேசிப்பது நியாயம். கமலாகரனோ ஏழை. மேலும் எவ்வளவு சம்பாதித்தாலும் உதாரமாய்ச் செலவழிப்பவன். விதியின் காரியம் எப்படியெல்லாம் வருமோ? அவன் ஒரு சமயம் கைசோர்வானாயின் என்னைக் கைகொடுத்து உயிர்த்தப்புவித்தவனை நான் இரக்ஷிக்கும் திராணியுடையவளா யிருத்தல் வேண்டுமன்றோ? என்ன செய்வேன்! நேரமுழுதிலும் அப்பாவியையல்லவோ என் உள்ளம் நினைத்து மறுகுகிறது. மனமே! சபலத்தை யொழி. நான் என் படிப்பை முடித்துக்கொண்டு உபாத்திமைத்தொழிலிற் பயிலுவேன். எனக்குக் குழந்தை பிறந்தாலும் நான் அதைச்சரியான முறையிற்பழக்கத் தெரிந்து கொள்வது அதிஅவசியம். அதற்குள் கமலாகரனும் தக்க ஓர் விர்த்தியில் அமரட்டும். பின்பு தெய்வமிருக்கிறது. என்னைக்காணுந்தோறும் காதலும் பிரியுந்தோறும் துக்கமும் காட்டும் கமலாகரன் இப்போது சற்றும் முகங்கொடாமல் போகிறானே. அவன் மனம் எவ்வாறு வருந்துகிறதோ! தெரியவில்லை. இதுவும் ஓர் காலம். இப்படி ஒரு புருஷனிடத்து இடைவிடாமற்சென்று என்னை வாதிக்கிற இந்த மனம் அரைக்கணமேனும் குருநாதனைத்தியானித்து அவன் கைங்கரியத்தில் ஈடுபட்டுக்கொண்டிருக்குமாயின் என் பாசபந்தம் ஒழியாதோ? பொதுஜனங்கட்கும் தம் இனத்தார்க்கும் பெண்கள் சுமைக்கல்லாக இராமல் நல்ல சரீரபலத்தை அடைந்து ஒரு தொழிலை மேற்கொண்டு அதைக் குருநாதனுக்கு அர்ப்பணமாக அழகுற இயற்றக்கற்றுக்கொள்ளும் வரை பெற்றோர்களுடைய நிர்ப்பந்தத்திற்காக விவாகத்திற்குப் பெண்கள் சம்மதிப்பது அறிவீனம். வீண் சபலத்தில் அழுந்தி உயர்வாழ்வின் முறையறியாதவர்களிடம் அகப்பட்டு அடிமைகளாவது தானா விவாகம்? நான் என் அம்மாளிடம் இவ்விதம் சொல்லுகிறேன். "அம்மா! நான் நேசிக்கிறவனை விவாகம் செய்துகொண்டு பின் எவ்வளவு கஷ்டங்களை அனுபவித்தாலும் அவைகள் எல்லாம் எனக்கு சுகமாகவேயிருக்கும். நான் நேசிக்காதவனை விவாகம் செய்துகொண்டு பின் எத்தனை சுகங்கள் இருப்பினும் அவை ஒவ்வொன்றும் எனக்கு துக்க ரூபமாகவே முடியுமாகையால் என் விவாகத்தில் தாங்கள் மிதமிஞ்சிக் கவலைகொள்ளவேண்டாம். மேலும் விவாக விஷயத்தில் ஐசுவர்யத்தைச் சிறிதாவது அபேக்ஷிப்பேனானால் வியாபிசாரத்திற்கும் அத்தகைய விவாகத்திற்கும் அதிக வித்தியாஸமில்லை, பரஸ்பரமான அன்பு தானாக உண்டாகவேண்டியதே அன்றி பிறர் சொல்லிச் செய்யக் கூடியதல்லவே! ஆகையால் முதன்முதலாக இப்போது நான் என் ஜீவனோபாயம் பெறுவதற்காகவும், ஜனஸமூகத்திற்குபகாரியாயிருக்கவும் உபாத்திமைத் தொழிலிற்பயின்று சுயாதீனமுள்ளவளான பிறகு தான் என் விவாகத்தைப் பற்றிச் சிந்திப்பேன். ஆகையால் இன்னும் மூன்று வருஷங்கள் வரை தாங்கள் என்னை மன்னிக்கவேண்டும். தாங்கள் வெளியிற்பேசிவரும் ஸ்திரீ ஸ்வாதந்த்ரியத்தை முதலில் தம் அருமை மகளாகிய என் விஷயத்தில் கருணைகூர வேண்டுகிறேன்."

தாயார் : (பெருமூச்செறிந்து) "ஈசுவரோ ரக்ஷது உன் சித்தப்படியே நடக்கட்டுமம்மா.

(முற்றிற்று.)

பி. எஸ். ராமசுப்பையர்.

சமாசாரக் குறிப்புக்கள்

மைசூரில் ஸ்திரீகளின் வோட்டு ஸ்வாதந்த்ரியம்:—இது விஷயமான அபிவிருத்தி அங்கு தாமஸமாகவே நடைபெற்றாலும் அது நிச்சயமாய் நிறைவேறவேண்டிய காலம் கிட்டுகிறது என்பதில் தடை இல்லை. மைசூர் ஸ்தல சுய ஆட்சி மஹாநாட்டின் தனிக்கூட்டம் ஒன்று நாலுநாளாகக்கூடியதில் தீர்மானித்ததாகத் தெரியவரும் நாற்பது விஷயங்களில், புருஷர்களுக்கு ஸமமாய் ஸ்திரீகளும் வோட்டுக் கொடுக்கும் பாத்தியதை பெறவேண்டும் என்பதாகப் பெரும்பான்மையோர் தீர்மானித்தது ஒன்றும். கிராம பஞ்சாயத்துக்களைச் சீர்திருத்துவதை முதற்காரியமாக கவனித்தனர். அக்ராஸனர் முடிவுரையில் இச்சீர்திருத்தங்கள் யாவும் துரைத்தனத்தாரால் அங்கீகரிக்கப்படுமென்று நம்புவதாகச் சொல்லி முடித்தனர். இச்சீர்திருத்தங்கள் நிகழுமாயின் இக்கால நிலைமையைவிடத் திட்டமாய் மேலோங்கிச் செல்லலாம். ஸ்திரீகள் முதன்முதல் க்ராமபஞ்சாயத்துக்களிலும், உள்ளூர் யூனியன்களிலும் கவுன்சில்களிலும் வோட்டுக் கொடுப்பதன் மூலமாய் அவர்கட்கு சுயஆட்சியின் பழக்கம் முதன்முதல் ஏற்படவேண்டியதவசியம் என்பதே எமது அபிப்ராயம். இந்தியாவில் இவ்வழக்கம் முன்னாட்களில் இருந்தது. அதைக் கைவிட்டு அதாவது அஸ்திவாரத்தை அலக்ஷியம்செய்து நம் அழகான வீடுகளை உயர விருந்து கட்ட யத்தனிக்கிறோம்.

ஸ்திரீகள் கிராமத்திற் செய்யவேண்டிய கடமைகள்:—பூனாஸேவாஸதனத்தார் தம் நன்முயற்சியால் கிராமவாழ்க்கையை நலம்பெறச் செய்து ஸ்திரீகளுக்கும் குழந்தைகளுக்கும் க்ஷேமத்தை விளைத்து வருகின்றனர். அவர்கள் வெற்றியடைந்த ஓர் பெருமுயற்சியைப்பற்றி நாம் பத்திரிகைகளிற் படித்ததை இங்கு வரைகிறோம். **பாரமதி** என்ற கிராமத்தில் கிளைச்சபை ஏற்படுத்திய முதல் வருஷத்திலேயே அதன் வகுப்பில் 20 பேர்கள் சேர்ந்து படிக்க ஆரம்பித்து 64 பேர்கள் வரை இப்போது படித்துவருகிறார்கள். இதில் மருத்துவம் பார்க்கப்பழகின ஸ்திரீகளால் குணமிருப்பது கண்டு அக்கிராமத்தில் ஸ்திரீகளும் குழந்தைகளும் மட்டும் 1400 பேர்கள் ஆஸ்பத்திரியில் வைத்தியம் பார்த்துக்கொண்டிருக்கின்றனர். சிசு ஸம்ரக்ஷணத்துக்காகவும் கர்ப்பிணிகளுக்காகவும் செய்யப்படும் இக்கைங்கரியத்தை ஜனங்கள் எவ்வளவு நன்கு மதிக்கிறார்கள் என்பதற்கு இதே அத்தாட்சி. டாக்டர் ரவீந்திரநாத் தாகூர் அவர்களுடைய ஆசிரமத்தின் சுற்றுஊர்களில் மிஸ் க்ரீன் என்னும் அமெரிக்கா மாது, இந்திய நேசராகிய ஓர் அமெரிக்கப் பரோபகாரிணியால் இங்கு அனுப்பப்பெற்று இந்திய ஒற்றர்களாகிய ஆண் பெண்களின் உதவிகொண்டு இத்தகைய கைங்கரியம் செய்து வருகிறார். மதனப்பள்ளியில் ஸ்ரீமான் கிரிராவ் குமாரத்தியாகிய மிஸ்ஸஸ் சகுந்தலா கிருஷ்ணமூர்த்திராவ் என்ற பெண்மணியும் அவ்வூரிலுள்ள இராப்பள்ளிக்கூடங்களில் படிக்கும் பெண்களுக்குத் தையல் கற்றுக்கொடுத்து வந்தார் என்பது மறக்கவொண்ணாதது. அவர் பாபம், இம்மாதந்தான் பிரஸவித்ததில் தேகவியோகமானார். தாயார், குழந்தைகளின் உயிரைக்காட்டிலுங்கூட வழக்கத்தை அதிகப் பிரதானமாய்ப் பாராட்டுவது நம் இந்தியாவே. நல்ல பிரஸவ ஆஸ்பத்திரிகள் போதாமையாலும் இம்மாதிரியான மரணங்கள் மற்றெத்தேசத்திலும்விட இந்தியாவில் அதிகமாகவேயுள்ளன.

பலிஷ்டர்களான இந்தியஸ்திரீகள்காணப்படுவதெங்கே? டார்ஜீலிங், நேபாளம், பூடான், இந்து-சீனா இப்பிரதேசத்துப் பெண்டிர்கள் நல்ல ஆரோக்கியமும் பலமும் சந்துஷ்டியும் உடையவர்களாயிருக்கின்றனர். அவர்கள் மலைக்குச் சாமான் கொண்டுபோகும் சுமைக்காரர்கள். மலைச்சரிவு எவ்வளவு செங்குத்தாயிருப்பினும் சுமை எவ்வளவு இருப்பினும் அவர்களுக்கு அது ஒரு இலக்ஷியமில்லை. சுமைகளைத் தங்கள் முதுகில் கட்டிக்கொண்டு இலகுவாய் ஏறிச் செல்கின்றனர். டார்ஜிலிங் ரயில்வே ஸ்டேஷனிலிருந்து செங்குத்தான ஓர் உச்சிமேட்டுக்கு வாஸத்திற்காகப்போகும் ஓர் குடும்பத்தாரின் சாமான்களையெல்லாம் பன்னிருபெண்கள் ஒவ்வொருத்தியும் ஓர் பெரிய ட்ரங்கு பெட்டியைத் தோல்வாரினால் கட்டியெடுத்து தன் நெற்றி உச்சியில் தொங்கவிட்டு முதுகிலேற்றிக்கொண்டு, அலக்ஷியமாக புகைச்சுருட்டையும் குடித்துக்கொண்டு முன்னேயும் பின்னேயும் திரும்பிப்பார்த்துக்கொண்டு சிரிப்புவிளையாட்டுடன் பாரமே இல்லாதவர்கள் மாதிரி ஏறிச்செல்வதை நமது பத்ராதிபர் கண்ணாரக்கண்டார். அவர்கள் கீழ்ச்சாதியாராயிருப்பினும் பர்தா வென்னும் திரைமூட்டமற்று தாராளமாய் திறந்தவெளியில் உலாவுவதாலும் நல்ல தேகாப்பியாஸத்தாலும் ஆரோக்கியத்தில் இந்திய ஸ்திரீகளுக்கு அவர்கள் நன்மாதிரியாயிருக்கின்றனர்.

பெண்களின் சம்மதிவயதை உயர்த்துதல்:—இந்தியச் சட்ட சபையாரும் கவுன்ஸில் ஆப் ஸ்டேட்டும் தீர்மானித்த சட்டத்தை அமூலுக்குக் கொண்டுவராத சர்க்காரை என்னென்று சொல்வது? விவரமறியாத பருவத்தில் பெண்களை வியபிசாரத்தொழிலில் அநியாயமாய்ச் சிக்கவைக்கும் கெட்டவழக்கத்தைத் தடுப்பதை உத்தேசித்துப் பெண்களின் சம்மதிவயது **பதினெட்டு** எனத் திட்டப்படுத்திய போதிலும், இது அமூலுக்கு வராமல் சும்மா இருக்கிறது. தொழிலாளிகளின் உபகாரச்சம்பளம் விஷயமாகத்தீர்மானிக்கப்பட்ட ஓர் முக்கியச் சட்டமும் அமூலுக்கு வரவில்லை. இவ்விரண்டிற்கும் முகாந்தரம் ஸிம்லா கவர்ண்மெண்டாரைக் கேட்பது அவசியம். இவை இவ்வாறிருக்க, ஏழைகள் முதல் யாவருக்கும் பரம அவசியமான **உப்புக்கு** வரிபோடுவது மட்டும் என்ன அவசரமாயிற்றோ அறியோம். இதையெல்லாம் நினைக்க, சட்டசபைக்கு அடங்கி நடக்கும்படியாகவே தான் வைஸ்ராயின் அந்தரங்க ஆலோசனைசபை இருத்தல் வேண்டும். இங்கிலீஷ் அதிகாரிகளுக்குப் பதிலாக இந்தியர்கள் வந்தால்தான் அவ்விதம் நடத்தல்கூடும். ஏற்கனவே சட்டமாகத் தீர்ந்தவைகளை அமூலுக்குக் கொண்டுவராததை மாதர் ஐக்கியசங்கத்தார் அதன் வருஷாந்தப்பொதுக்கூட்டத்தில் நிராகரித்துச் சர்க்காருக்கு எழுதியனுப்பியிருக்கிறார். பூனாவில் பட்டபரீக்ஷையில் தேர்ந்த ஸ்திரீ சங்கத்தாரும் அவ்விதமே செய்திருக்கின்றனர். இவ்விஷயம் இன்னும் நிச்சயிக்கப்படாததால் மற்ற ஸ்திரீ ஸங்கங்களும் இம்மாதிரி தீர்மானங்களைச் செய்தனுப்புகிறார்கள்.

உப்பு வரியை ரத்துசெய்ய ஸ்திரீகள் செய்ய வேண்டியதென்ன?:—உப்பு வரி அவசியமென்று வைஸ்ராயவர்கள் ருசுப்படுத்தி எழுதியிருப்பதை பார்லிமெண்டார் ரத்து செய்யும்படி வற்புறுத்திக் கேட்பதற்காகத் தேசமெங்கும் பொதுக் கூட்டங்கள் கூடுகிறார்கள். ஸம்ஸாரத்தை நிர்வகிக்கும் பெண்மக்களுக்கல்லவோ, இதன் கஷ்டம் தெரியும்! உப்பில்லாமல் அவள் என்னதான் செய்யமுடியும்? எவ்வளவோ சிக்கனமாகக் குடும்பச் செலவுகளைப் பார்த்துவர முயலும் அவளுக்கல்லவோ **உப்பு வரியானது** கையைக் கடிக்கிறது! சென்னையில் நடந்த கண்டன மீட்டிங்குக்கு மாதர் இந்திய சங்கம் துணையாக அழைக்கப் பெற்றபடி நிறைவேற்றுவதற்கிருந்த தீர்மானங்களை ஆதரிப்பதாக காரியதரிசியவர்கள் தந்தி கொடுத்தனர். டாக்டர் அன்னிபெஸண்டவர்களும் அச்சமயம் பேசியதில், வோட்டுக் கொடுக்கலாயக்கான ஒவ்வொரு ஸ்திரீயும் அது அல்லாத இதர ஸ்திரீகளும் சட்டசபையில் தத்தம் பிரதிநிதிகளுக்கு எழுதி அவர்களை அடுத்த ஜூலைமீ'த்தில் ஸிம்லாவில் கூடும்சட்டசபை மீட்டிங்கில் ஆஜராயிருக்கச் செய்து

கவர்ண்மெண்டார் பணத்தினிமித்தம் கொண்டுவரும் பிரேரணை ஒவ்வொன்றுக்கும் அநுமதிகொடாமலிருந்தால், உப்பு வரியை அதிகப்படுத்தியதன் பலன் அஃதென்று அப்போதவர்கட்கு நன்கு விளங்கும். சென்ற சட்டசபை மீட்டிங்கில் ஜனப்பிரதிநிதிகளால் இரண்டுதரம் மறுக்கப்பட்டும் உப்பு வரி அதிகப்படுத்தப்பட்டிருக்கிறதென்பதை மறவாதீர்கள். மேற்கூறியவிதமாக ஸ்திரீகள் வீட்டிலிருந்தவாறே இதற்கு உபகாரமாக வேலைசெய்யலாம். புருஷர்கள் இதற்கு உதவியாயிருந்து ஸ்திரீகளைக்கொண்டு மேற்படி கடிதங்களை எழுதச் செய்விக்க வேண்டும்.

இதை வாசிப்பவளே! நீ வோட்டர்தானா? இந்தியச் சட்ட மஹாசபைக்கும், மாகாணச் சட்டசபைக்கும் வோட்டுக்கொடுக்கும் உரிமை தனக்கு உண்டா என்பதை எந்த ஸ்திரீயும் இப்போது அறியாள். புது எலெக்டர்களின் ஜாப்தா தயாராகிவருகின்றது. அது பிரசுரமானதும் ஒவ்வொரு ஸ்திரீயும் தன் பெயர் அதில் உள்ளதா எனக் கவனித்துக்கொள்ளலாம். முனிசிபல் ஆபீசுகளில் இந்த ஜாப்தாக்கள் இம்மாதத்தில் ஜனங்கள் பார்வையிடப்போடப்படும் என்று சர்க்கார் கூறியிருக்கின்றனர். இதைவாசிக்கும் பெண்மணிகாள்! **உங்கள் பெயர் அதில் உள்ளதோ இல்லையோ என்று கவனிக்கவேண்டியது உங்கள் கடமை.** நீங்கள் பட்டப்பரீக்ஷையில் தேர்ந்திருப்பினும் நகரத்தில் உள்ள சொத்தின்மேல் பத்து ரூபா வரிகொடுப்பினும், கிராமத்திலானால் முப்பது ரூபா வரிகொடுக்கும்படியான நிலத்திற்கு சுவான்தாராயிருப்பினும், உங்கள் பெயர் ஜாப்தாவிலிருக்க வேண்டும். அப்படியில்லாவிடில் உங்கள் பெயரை அந்த ஜாப்தாவில் பிரசுரிக்கும்படி மனுச்செய்ய வேண்டும். **நீங்கள் ஒவ்வொருவரும் உங்கள் சிநேகிதர்கள் ஒவ்வொருவரும்** இப்போது செய்ய வேண்டிய முதற்காரியம் இதுவே.

இரண்டு இந்திய மாகாணங்களில் பெண்களின் உயர்தரப் படிப்புக்கு ஏற்பாடு:—இரண்டு சிறந்த இந்திய மாகாணங்களில் பெண்கல்வி அபிவிருத்தியைப்பற்றி ஸெர்வண்ட் ஆப் இந்தியா பத்திரிகையில் பின் வருமாறுளது.

திருவாங்கூரின் நாகரிகச் சிறப்புக்குச் சரியான ருசு எதெனில் அங்குள்ள பெண் மக்களுக்கு உயர்தரப் படிப்பின் அபிவிருத்தியேயாம். 1921-22-ல் காலேஜ் வகுப்பில் படித்துக்கொண்டிருந்த பெண்கள் 194. அவர்களில் 122 பேர்கள் ஸ்திரீகளுக்காக ஏற்பட்டிருக்கும் மஹாராஜா காலேஜிலும் 31 பேர்கள் புருஷர்கள் படிக்கும் காலேஜிலும் ஸம்ஸ்க்ருத காலேஜ் இலக்கிய வகுப்பில் 41 பேர்களுமாக இருந்திருக்கிறார்கள். இந்த ஸம்ஸ்கிருத படிப்பு மிகச் சிலாக்கியமே. பரோடா காலேஜில் 13 பெண்கள்தான். பம்பாய் மாகாணம் முழுதிலுமுள்ள காலேஜ் கலாசாலைகளிலெல்லாம் மொத்தம் 168 ஸ்திரீகள்தான் படிக்கிறார்கள். திருவாங்கூரில் உயர்தர வகுப்புக்களில் ஆங்கிலம் படிக்கும் பெண்களின் தொகை 6,861, பரோடாவில் 258 க்கு அதிகமில்லை. திருவாங்கூரைப்போல் பத்து மடங்கு ஜனத்தொகையுள்ள பம்பாய் மாகாணத்தில் உயர்தர வகுப்புக்களில் படிக்கும் பெண் பிள்ளைகள் 10,821 பேர்களேயாவர். வாலிபப் பெண்களின் கிறிஸ்தவ சங்கத்து ஹாஸ்டல் ஒன்றிருப்பது போதாமல் திருவாங்கூரில் ஸ்திரீகளுடைய காலேஜை ஒட்டி சர்க்கார் ஹாஸ்டல் ஒன்றும் உள்ளது. அது நன்றாய் நடக்கிறது.

இப்படி சிறப்பாயிருந்தும் திருவாங்கூரில் ஸ்திரீகளுக்கு முதல்தரக் காலேஜ் இல்லாதது ஓர் குறையே. அந்நாட்டு பெண்பிள்ளைகள் யாவரும் சென்னைப்பட்டணத்துக்கு வந்து கடைசி வருஷப் படிப்பைப் படித்து முடித்துப் பட்டம் பெறவேண்டியவர்களாயிருக்கிறார்கள்.

சென்னையில் மிஸ். ஜேம்ஸ் ஆடாம்ஸ் அவர்களின் விஜயம்:—அமெரிக்காவில் சிக்காகோ நகரில் பரமதரித்திரர்களுக்கு மத்தியில் அவர்கள் முன்னேற்றத்துக்காக 30 வருஷம் உழைத்து வந்த இவர், உலக சமாதானத்துக்கும் ஸ்வாதந்த்ரியத்துக்குமான ஸர்வதேசீய ஸ்திரீ ஸமாஜத்துக்கு தலைவராக இப்போது இருக்கிறார். அவர் பட்டணத்துக்கு வந்த சமயத்தில் அவரை கௌரவிக்க மாதர் இந்திய சங்கத்தின் ஆதரணையில் சென்னையில் இரண்டு கூட்டங்கள் ஏற்பாடு செய்தோம். அவைகளில் அவர் ஸர்வதேச ஐக்கிய சங்கத்தின் காரியாதிகளைப்பற்றியும் ஐரோப்பாவின் சமாதானத்தினிமித்தம் ஸ்திரீகளின் முயற்சி எவ்வளவுமட்டும் நிகழ்ந்து வருகிறதென்பதைப்பற்றியும் நன்கு விளக்கிப் பேசினர். ஸர்வதேச ஐக்கியபாவத்தை லக்ஷியமாகக்கொண்டு வாழ்ந்துவரும் அத்தகையாருடைய ஊக்கமும் மனோபாவமும் இந்திய ஸ்திரீகளுக்கும் இன்றியமையாதனவேயாம்.

பெண்கள் விடுதலைக் கும்மி.

காப்பு.

பெண்கள் விடுதலை பெற்ற மகிழ்ச்சிகள்
பேசிக் களிப்பொடு நாம் பாடக்
கண்களிலே யொளி போல வுயிரில்
கலந் தொளிர் தெய்வநற் காப்பாமே.

1. கும்மியடி தமிழ் நாடு முழுதும்
குலுங்கிடக் கைகொட்டிக் கும்மியடி
நம்மைப் பிடித்த பிசாசுகள் போயின
நன்மை கண்டோ மென்று கும்மியடி

2. எட்டையும் பெண்கள் தொடுவது தீமையென்
றெண்ணி யிருந்தவர் மாய்ந்து விட்டார்
வீட்டுக்குள்ளே பெண்ணைப் பூட்டிவைப்போ மென்ற
விந்தை மனிதர் தலை கவிழ்ந்தார். (கும்மி)

3. மாட்டை யடித்து வசக்கித் தொழுவினில்
மாட்டும் வழக்கத்தைக் கொண்டு வந்தே
வீட்டினி லெம்மிடங் காட்ட வந்தாரதை
வெட்டி விட்டோ மென்று கும்மியடி. (கும்மி)

4. நல்ல விலைகொண்டு நாயை விற்பாரந்த
நாயிடம் யோசனை கேட்பதுண்டோ
கொல்லத் துணிவின்றி நம்மையு மந்நிலை
கூட்டி வைத்தார் பழி கூட்டி விட்டார். (கும்மி)

5. கற்புநிலை யென்று சொல்ல வந்தாரிரு
கக்ஷிக்கு மஃது பொதுவில் வைப்போம்
வற்புறுத்திப் பெண்ணைக் கட்டிக் கொடுக்கும்
வழக்கத்தைத் தள்ளி மிதித்திடுவோம். (கும்மி)

6. பட்டங்க ளாள்வதுஞ் சட்டங்கள் செய்வதும்
பாரினிற் பெண்கள் நடத்த வந்தோம்
எட்டு மறிவினி லாணுக்கிங்கே பெண்
இளைப்பில்லை காணென்று கும்மியடி. (கும்மி)

7. வேதம் படைக்கவும் நீதிகள் செய்யவும்
வேண்டி வந்தோ மென்று கும்மியடி
சாதம் படைக்கவுஞ் செய்திடுவோந் தெய்வ
சாதி படைக்கவுஞ் செய்திடுவோம். (கும்மி)

8. காதலொருவனைக் கைப் பிடித்தே யவன்
காரியம் யாவிலுங் கைகொடுத்து
மாத ரறங்கள் பழமையைக் காட்டிலும்
மாட்சி பெறச் செய்து வாழ்வமடி. (கும்மி)

(சி. சுப்பிரமணியாரின்
சுதேச கீதங்களிலிருந்தெடுத்தது.)

TELUGU

విద్యాభ్యాసక్రమము

ప్రపంచమునం దనేకమార్పులు గలుగుచుండుట మనకెల్లరకును దెలిసిన విషయమే. అట్టి మార్పులలో విద్యాక్రమ మొక్కటియై యున్నది. కాలవ్యత్యాసముచే జనుల స్థితిగతులు వ్యత్యాసములగును గాన వాని ననుసరించి జనులకు ప్రయోజనములేని పద్ధతులన్నియు మారవలసియున్నవి. నాగరికప్రపంచమున ఘడియఘడియకును క్రొత్తక్రొత్త పద్ధతు లాచరణకు వచ్చుచుండుట మనకనుభవసిద్ధమే. ఈయది పరిశోధనాకాలమైయున్నది. విచారపరుల కనుభవసిద్ధములైన పద్ధతులన్నియును యాచరణకు తేబడి వానివాని ఫలముల నవి ప్రదర్శించుచున్నవి. ఒక్కొకపద్ధతియందును మంచిచెడుగులుండవచ్చునుగాని, దేనియందు చెడుగుకన్న మంచిది యెక్కువగ నుండునో దాని ననుసరించుట యుక్తమని జెప్పనగు.

విద్యాక్రమము ప్రపంచమున జరుగుచుండు మార్పులలో నొక్కటియైయున్నదని పైసూచింపఁబడియె. జనాంగముల పురోభివృద్ధికి విద్య కడుముఖ్యమని జెప్పనవసరమేలేదు. భావి ప్రజలగు బాలబాలికల విద్యాశిక్షణములపై జనాంగముల పురోభివృద్ధి యాధారపడియున్నది. కావుననే విద్యాక్రమ మతిజాగరూకతతో నియమింపబడవలసియున్నది. సుమారు రెండు శతాబ్దములుగా పలువిధములగు విద్యాపద్ధతులేర్పడి పరిశోధింపబడుచున్నవి. ఎన్నిపద్ధతు లేర్పడినను ముఖ్యమైన కొన్నిమూలతత్వముల నవలంబించక విద్యాపద్ధతులు చక్కగా కుదురవు. ఆమూలతత్వము లెవ్వియనిన:—

1. బాలబాలికలు జీవులేగాని దేహములు గారు.

2. జీవు లీశ్వరాంశ సంభూతులగుటవలన యతనియందుగల సమస్తశక్తులను తమలో గలిగియున్నారు.

3. ఆశక్తులను ప్రకృతి మయమగు దేహములద్వార వికసింపజేసికొనుట వారి జన్మోద్దేశము.

4. ఈ వికాసమువారికి తట్టస్థమగు స్థితిగతులద్వార స్వాభావికముగ జరుగుచున్నదిగాని తగుమైన విద్యాక్రమమువలన నావికాసమును త్వరపరచవచ్చును.

5. శక్తివికాసము క్రమక్రమముగ జరుగవలసిన కార్యమైయున్నను శక్తిప్రయోగమున కవకాశము గలిగించుట యత్యవసరము.

6. బిడ్డలు స్వతంత్రముగ తమదేహేంద్రియ మనస్సులను సరియైనమార్గమున నుపయోగించుటకును, ఆంతరికమగు తమ ప్రజ్ఞను వికసింపజేసికొనుటకును సహాయముచేయుటయే విద్యయుద్దేశ్యము.

7. దీనికి మాతాపితృలును, ఉపాధ్యాయులును, తోడ్పడవలయును. తమ జ్ఞానానుభవములను జీవులస్థితిగతులను చక్కగ నెఱింగి బిడ్డల పురోభివృద్ధికొఱకు పాటుపడుట వారల ముఖ్యధర్మము.

8. బిడ్డల విద్యాశిక్షణములు ప్రేమచే జరుగవలసినదిగాని, భయదండనాదుల నుపయోగించుట గొప్పపొరబాటు.

ఇవేమున్నగు మూలతత్వముల నాధారముగనుంచుకొని విధింపబడు విద్యాక్రమము బిడ్డల పురోభివృద్ధికి కారణమైయుండునని జెప్పనవసరమేమి? వీని నొక్కొక్కటిని క్రమముగ విచారింతము.

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బాలబాలికలు జీవులేగాని దేహములు గారు.

లోకమున ప్రకృతికి సంబంధించిన అనేకశాస్త్రములు ప్రబలినప్పటినుండి జనులకు బాహ్యైకదృష్టి ప్రాప్తించియున్నది. అంతర్దృష్టిలేనందున ప్రకృతి శాస్త్రజ్ఞులు బాహ్యోపకరణరచనాది సంగతుల నెక్కువ నొక్కిచెప్పియున్నారు. వారిబాహ్యదృష్టి విద్యావిషయమందు సయితము వ్యాపించియుండుటచే బిడ్డలు దేహమాత్రులనియు, ఆదేహము ననుసరించి మనస్సున్నదనియు భావించి విద్యాపద్ధతి నేర్పరచియున్నారు. ఈపద్ధతి ననుసరించి సంగతులను బోధచేయుటయే విద్యయని దలచియున్నారు. మనదేశమందు సహితము ఈ పద్ధతి యిప్పటివరకును ఆచరణయందున్నది. ఈపద్ధతి ననుసరించి శిక్షితులైనవారు మంచితెలివితేటలుఁగలిగి అనేకవిషయములను చదివి తెలిసికొనియున్నారుగాని హృదయపరిపాకమంత ప్రాశస్త్యముగ లేదు. మనఃపరిపాకమువలన బుద్ధికుశలత కలుగవచ్చునుగాని సద్గుణముల నభ్యసించినఁగాని హృదయపరిపాకము కలుగనేరదు. సద్గుణములు నీతి ననుసరించియుండును. ఆనీతి నభ్యసించుటకు పాఠశాలలలో కావలసినంత యవకాశమున్నను ఆవిద్యాపద్ధతియందు దాని నంతగా పాటింపరైరి.

విద్యార్థులు పరస్పరము ప్రేమగవర్తించవలయుననియు, స్వార్థరాహిత్యమవసరమనియు నీతిశాస్త్రము బోధించుచున్నది. ఈనీతిబోధలను కొందరు నమ్మవచ్చును. గాని ప్రతియొకరు తాము ప్రాబల్యమునకురావలయునను తలంపువలన నీతిగుణముల నభ్యసించుటకు వీలులేదయ్యె. "నావృద్ధికి నేనుదప్ప మఱియెవరు ప్రయత్నించవలయు" నను భావము ప్రబలముగనున్నప్పుడు వ్యవహారదృష్టిగల మనుజులు నీతిగుణముల జోలికిపోరన్నమాట అతిశయోక్తి కాదుగదా! అట్టివారికి సరియైనకారణముల నిచ్చినగాని నీతినభ్యసింపరు. ఆకారణములు మతమందు దొరుకుచున్నవి. కావుననే నీతి, మతముననుసరించియే యుండును. విద్యాశాలలలో నీతిబోధను మాత్రము జేసినచాలునను వారు ఆనీతికి సరియైనకారణములను చెప్పజాలరు.

సమస్త మతములలోను భగవంతు డొక్కడేయనియు, అతడనేక రూపములలో ప్రకాశించుచున్నాడనియు, ఈలోకమున మనకు గోచరించు రాళ్ళలోను, లోహములలోను, సస్యములలోను మృగములలోను, మనుష్యులలోను అతడొకడే ప్రకాశించుచున్నాడనియు బోధింపబడియున్నది.

శ్లో॥ అహమాత్మా గుడాకేశ సర్వభూతాశయస్థితః॥

అని శ్రీకృష్ణు డానతిచ్చియున్నాడు. ఇంతయేగాదు. మనుష్యులయందుండు భగవదంశము తరుపాషాణ మృగరూపములందుండి క్రమేణవృద్ధియై వచ్చియున్నది. మనస్సుండుటచేత మనుష్యుడనిపించుకొనియున్నాడు. మనుష్యునియందు మనస్సుప్రధానమైనను అది వానికొక యుపకరణమేగాని వాడే మనస్సుకాడు. వాడు భగవదంశము. వానికి జీవుడను సంజ్ఞయున్నది. జీవుడు భగవత్కళ. చెట్టునుండి పుట్టిన బీజము చెట్టుయొక్క రూపమును గలిగియుండులాగున భగవద్వృక్షమునుండి జనించిన జీవబీజమందు భగవచ్ఛక్తులన్నియును నున్నవి. ఆశక్తులు ప్రకృతిమయములగు కొన్నితత్వములచే మరుగుచేయబడియున్నవి. దేహము, ఇంద్రియములు, మనస్సు, బుద్ధి మొదలగునవియే తత్వములు. వీనిగుండ జీవునిశక్తులు ప్రకాశించును. వీటినన్నిటిని పక్వస్థితికి తెచ్చుటచే జీవుని శక్తులెక్కువగ ప్రకాశించగలవు. కావున విద్యయవసరము. విద్యాభ్యాసక్రమమందు బాలుర జీవులనుసంగతిని దృష్టియందుంచుకొని వారి శక్తులు ప్రకాశమగుటకు తగినయేర్పాటులను చేయుటయవసరము.

యమ్. వి. సుభద్రమ్మ.

హిందూస్త్రీల స్వభావికగుణములు, వీనివలన సంభవించుకీడులు

BY K. ANNAPURNA (NELLORE)

ఇంగ్లాండు, అమెరికా, ఫ్రాన్సు మొదలుగాగల దేశంబుల పెక్కుస్త్రీలు సుగుణసంపదలకును, ఘనకార్యములకును, లోకప్రఖ్యాతి జెందియున్నారు. వీరులతమసామర్థ్యము, సుస్వభావము పెక్కువిధంబుల జూపియున్నారు. కడపటకు రాజ్యపరిపాలనయందైనను, యుద్ధరంగంబునందైనను వారు వెనుదీయువారు కారైరి. హిందూదేశమునకూడ యిట్టి మార్గదర్శకులైన యుత్తమాంగన లుద్భవించియేయున్నారు.

అన్నిదేశంబుల శారీరమనోబలాబలంబులందు స్త్రీ లోకరీతిగనుండినను కొన్నివిషయంబులలో దేశవాడుకలను బట్టి వారియందు వ్యత్యాసములున్నవి. హిందూదేశపు పద్ధతులెట్టివో వీనివలని ఫలితములు కొంతవరకు పరిశీలించెదము. సుమారు పండ్రెండు సంవత్సరముల వయస్సుగలవారగువరకు హైందవ బాలికలు యేకష్టంబు నెరుగక స్వగృహంబుననే వసించుచుందురు. పిమ్మట వారికేవిధంబుగనైన వివాహముజేయు విధి తల్లిదండ్రులది. హిందూధర్మానుసారముగ స్త్రీలకు తమ జన్మచారిత్రంబున వివాహమున కన్న గొప్పవిషయంబు వేరొకటిలేదు. వారు పాణిగ్రహణమునకే జన్మించినటులేర్పడుచున్నది. ఏలయన పుట్టిన గడియ మొదలుకొని పరిణయమగువరకు పుత్రికకు తగినవరుడు సంప్రాప్తమగునో లేదోయని తల్లిదండ్రులకు ఒక్కటే చింతగానుండును. అటుపిమ్మట స్త్రీయొక్క జీవితము, వివాహము ననుసరించియుండును. వివాహమే ముఖ్యోద్దేశముగా నెంచుచు, వారలు, పతిపుత్రాదులను సేవించుటయే స్త్రీ ధర్మంబని నమ్మచున్నారు. ఇతర విషయంబుల వారెట్టి ఉత్సాహమును చూపరు.

ఈవిధంబుగనే, హిందూస్త్రీల హీనస్థితికి, వారిస్వాభావికగుణలబులు కూడ కారణములుగానున్నవి. సాధారణంబుగ వీరు సకలసుగుణములకు పుట్టినిల్లుగా నొప్పుచున్నారు. శాంతవినయ శౌదర్యాది గుణంబుల వీరు అసమానులు. పతియందు భయభక్తులతో, పెద్దలయందు వినయ గౌరవాదులతో, చిన్నవారియెడల దయాదాక్షిణ్యములతో తోడివారల యెడల ఆత్మసుఖత్యాగపరులై హైందవబాలికలు ఉపచరించుచున్నారు. అదృష్టహీనముచే నేర్చికైన నిట్టి బుద్ధి కుశలతలేనియెడ, వివాహము వెంటనంటివచ్చు దుఃఖములే పైజెప్పిన గుణంబులను సంపాదించుటకు తగిన సాధనములు. సీత, దమయంతి మొదలుగాగల పతివ్రతా శిరోమణులను పేర్కొనుచు, యువతులు భర్తయాజ్ఞను జవదాటకూడదని ధర్మశాస్త్రములు సహితము వక్కాణించుచున్నవి. అన్ని కష్టంబుల నోర్చి, యెల్లవారల సంతోషపెట్టుట యోగ్యురాలైన యిల్లాలి లక్షణము.

అయితే వీనివలన కొంత కీడు కలుగుచున్నది. పతిస్వాధీనమున నుండుట ధర్మము లన్నిటిలో శ్రేష్ఠమైనదిగా నెంచుటచే, స్త్రీలయెడల పురుషులు అధికారము సాటించుటకు సాధ్యమగుచున్నది. యువకు డెట్టి తప్పుచేసిన దండించువారులేరు. అయితే దురదృష్టమున నిదియే యొకపడతియైయుండిన నిక చెప్పనేల! పురుషుడు నిర్మించు బాధల సహించుట, వాని యాజ్ఞను శాసనముగా నెరవేర్చుట స్త్రీలవృత్తి, స్వాతంత్ర, స్వేచ్ఛా సౌఖ్యంబులు స్త్రీల కొసంగుట తప్పని కొందరి భావంబు. ఈసందర్భమున నొక విషయంబు మరువకూడదు. ప్రస్తుతమున, పురుషుడు కుటుంబ పోషణ కర్తగా నేర్పడుచున్నాడు కావున, గృహంబున వీనియధికారంబు నిర్వివాదంబుగ జెల్లును. స్త్రీలకే యిట్టి సామర్థ్యతయుండినవారిని బంధించి బలవంతపెట్టుట కెవరికిం ధైర్యంబు జాలకుండు. ఇంతయేగాక, స్త్రీలెల్ల దశలయందును లోకులచే గౌరవించబడుదురు.

స్త్రీపురుషులయందు సమానభావము జూపకుండుటకు పురుషులే కాదు, స్త్రీలుగూడ కారణము. విద్యావంతులై, పూర్వపు కట్టుబాటులను విడనాడి, యిల్లు వెడలి సంఘస్థాపనలు, ఉపన్యాసముల మూలముగను, పరోపకారార్థమై పాటుపడు యువతులను కులభ్రష్టులని, వారితోడివాండ్రు నిందించుటలేదా? స్త్రీలకు, తమఅజ్ఞానమే తమకు ప్రాణశత్రువు.

విద్యాభివృద్ధిచే పైన వివరించిన అక్రమములలో కొన్ని నశించినవి. మరికొన్నిటియందు మార్పు కనబట్టుచున్నది. దీనితో మనము తృప్తిపడియుండరాదు. స్త్రీలందరము ఏకీభవించి పరిశ్రమ జేసినయెడల, స్త్రీజాతినే కాదు, దేశంబునుకూడ ఉన్నతస్థితికి తీసుకొనరాగలము. సర్వేశ్వరుడు మన యత్నంబుల శుభదాయకములుగ చేకూర్చుగాక.

వృత్తాంతములు, వ్యాఖ్యలు

స్త్రీల కెన్నికాధికారమును కలిగించుటకై జరుగుచుండు యుద్యమము మైసూరు దేశమున తిన్నగా సాగుచునే యున్నయది. ఇటీవల మైసూరు "లోకల్ సెల్ఫ్ గవర్నమెంటు కాన్ఫరెన్సు" (Mysore Local Self-Government Conference) రహస్యముగా జరిగినది. దానిలో 40 విషయములు చర్చకు వచ్చి తీర్మానింప బడినవి. వాటిలో పురుషులతోపాటు స్త్రీలకును ఎన్నికాధికారము సమానముగా నుండవలయునను విషయము బహుమందిచే యామోదింపబడి తీర్మానము చేయబడియె. సభాధ్యక్షుడు సభవలన కలిగిన కార్య విచక్షణను విమర్శ చేసినపుడు సభికులచే తీర్మానింపబడిన తీర్మానములను ప్రభుత్వము వారాచరణకు తెచ్చెదరని నుడివిరి. దీనివలన ముందు మంచి సందర్భములు ప్రాప్తించుననుటకు సందేహములేదు. గ్రామ పంచాయతులలోను, ఇతర స్థలీయ సభలలోను ఎన్నికాధికారము నుపయోగించుటచేతనే స్త్రీలు స్వరాజ్య విషయకమగు పాఠములను నేర్చుకొనగలరను మాటను మేము మనఃపూర్వకముగ యామోదించెదము. పూర్వమున స్త్రీ లట్లే చేయుచుండిరి. అడుగు భాగమున విస్తారమగు బునాదిని భద్రముగ వేసి దానిపై కట్టడమును కట్టుటకు మారుగా మనము బునాదిలేకయే కట్టడమును కట్టుటకు తెఱుచుగా యత్నించెదము.

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స్త్రీలకును, బాలలకును సహాయము మొనర్చుటయేగాక పల్లెలను వృద్ధిచేయు జవాబ్దారిని పూనానగరపు సేవాసదనము వారెక్కువగా వహించుకొనుచున్నారు. బారామతియను పల్లెలో వయోధికులగు స్త్రీలకు ఏర్పరచియుండు విద్యాలయగతిలో మొదటి సంవత్సరమున 20 ది నుండి 64 సంఖ్యవరకు స్త్రీలు యెక్కువైరి. వారేర్పరచియుండు మాతృశిశుపోషణాలయమున 1400 మంది తల్లిబిడ్డలు పోషింపబడి నందున యిదికూడ జనరంజకమైయున్నది. రవీంద్రనాథ టాకూరుగారి ఆశ్రమమగు 'శాంతినికేతనము' చుట్టునుండు పల్లెలలో ఇండియా దేశముపై నభిమానముగల ధనికురాండ్రచే పంపబడియుండు మిస్ గ్రీన్ (Miss Green) యనునామె ఇట్టి పనినే జేయుచు నున్నయది. ఆమె తన పనికి బాలభటులు, వీర బాలికలు (Scouts and Girl Guides) చాల సహాయముగ నున్నారని తెలుపుచున్నారు. ఈ సందర్భమున మహిళాభారతీయ సమాజపు సభ్యురాలు వెనుక చేసిన సహాయము స్మృతికి వచ్చుచున్నయది. మదనపల్లెలో గతించిన గిరిరావుగారి పుత్రికయగు శకుంతలా దేవి ప్రతిదినము చుట్టుపట్లనుండు గ్రామములకు వెల్లి బిడ్డలకు కుట్టుపనిని నేర్పించుచుండెను. అయ్యో మాపాపము యామాసములో నీమె పసితనముననే కనుటమూలముగా మృతినొందినది. ఇతర దేశములకన్న నీదేశములో తల్లిబిడ్డల హితముకంటెను సంప్రదాయము గొప్పదియై యుండుటవలనను, గర్భిణీ స్త్రీలను విచారించుకొను ప్రసవాలయము లెక్కువగ లేక యుండుటవలనను ఈ విపత్తు తెఱుచుగ సంభవించుచున్నయది.

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డార్జిలింగులోనుండు నేపాళ బూయియ (Boeian) హిందూ చైనా స్త్రీలను జూచుటకు చాల యాశ్చర్యముగనున్నది. వారారోగ్య బలసంతోషములను యథేష్టముగ కలిగియున్నారు. ఆ కొండసీమలో మూటలును మోయువారు వీరే. ఎంత బరువునైనను అవలీలగ మోయుచు, ఎంతటి యేటవాలు ప్రదేశమందైనను నిరాయాసముగ యెక్కి నడవగలరు. రైయిల్వేస్టేషన్ నుండి కొండ పైభాగమున కొక కుటుంబమువారి పెట్టెల మొదలగు సామానులను మోసుకొని మోతలేనివారు నడచు చందమున అనాయాసముగ నడచు 12 మంది కూలీ స్త్రీలను సంపాదకురాలు వీక్షించెను. నొసలుచుట్టునుండి యొక త్రాటిని వీపుపై వ్రేలాడునట్లు కట్టుకొని దానితో గొప్పగొప్ప పెట్టెలను కట్టుకొని సునాయాసముగ కొండనెక్కెదరు. ఆకారమందు వారు పొట్టివారైనను పరదాపద్ధతి లేకుండుటచేతను, సదా వారు బయటనే యుండి దేహవ్యాయామమును దండిగ కలిగియుండుటచేతను ఆరోగ్యవతులగు భారతరమణు లెట్లుండవలయునను దానిని చూపించుచు నిదర్శనముగ నున్నారు. వారు ధరించు ఉడుపులు యాదేశపు శీతోష్ణస్థితులకు తగినవిగా నుండుటయేగాక ఆరోగ్యమునకు చాల సహాయకరముగ నున్నవి. అచ్చటికి వచ్చు ప్రేక్షకులకు బంగాళా లేక పార్శ్వదేశపు స్త్రీలు ధరించు వుడుపులకన్న వారి వుడుపులు ఆరోగ్యమునకు తగినవిగా నున్నవి.

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కన్యకల యంగీకారవయస్సును యెక్కువచేయు విషయములో భారతీయ శాసనసభవారును (Legislative Assembly) రాష్ట్రీయ సభవారును (Council of State) చేసిన తీర్మానమును యాచరణకు తెచ్చుటలో ప్రభుత్వమువారు సావకాశము చేయుచుండుటను గురించి "న్యూయిండియా" పత్రిక ఇట్లు వ్రాయుచున్నది: "చట్టములు మంజూరు చేయబడుటకు పూర్వము నుండియే ఇండియాదేశమున ప్రభుత్వమువారు సావకాశమున కవకాశమిచ్చుట సుప్రసిద్ధముగ నున్నది. రెండు సభలలోను తీర్మానింపబడిన "జాతిభేదచట్టము" ఇంకను యాచరణకు తేబడలేదని "లీడర్" పత్రిక చూపించుచున్నది. ఇది యొకటేకాదు, "స్త్రీల మరియు బిడ్డల వ్యాపారమునకు సంబంధించిన చట్టము రెండుసభలలో యంగీకారమై యున్నను కన్యకలు అంగీకారవయస్సును 16 నుండి 18 సంవత్సరముల కెక్కువచేయు విషయములో జనాభిప్రాయమవసరమని ప్రభుత్వమువారు దానిని జారీకి తేక ఆపివేసియున్నారు. ఆలాగుననే కూలివాండ్ర పరిహార ద్రవ్యచట్టము కూడా జారిలోనికి తేక ఆపివేయబడియున్నది.

స్త్రీలజీవితమునకే అపాయకరముగాను వారి నీతికి భంగకరముగాను ఉండు పైసూచించిన చట్టము, బీదలకు సహాయకరముగానుండు "కూలివాండ్ర పరిహారద్రవ్యచట్టము" అంతను అవసరముకాక యున్నపుడు ఉప్పుపై పన్నును రెట్టింప తీర్మానించిన చట్టమెట్లు అవసరమాయెనో మేము ఊహించజాలక యున్నాము. ఇందువలననే, ప్రభుత్వమువారు శాసన సభయొక్క తీర్మానములను జారీకి తెచ్చు జవాబుదారికి లోబడియుండవలయుననియు, ఇంగ్లీషు ఉద్యోగస్థులకు మారుగా భారతీయులుండవలయుననియు స్పష్టపడుచున్నది."

మహిళా భారతీయ సమాజము

వారి విషయమును గుఱించి యాక్షేపణా సభను జేసి యందలి తీర్మానమును ప్రభుత్వము వారికి పంపియున్నారు. పునాలోనుండు

పట్టపరీక్షలో తేరిన స్త్రీసమాజము వారు కూడా అలాగే చేసియున్నారు. ఈవిషయ మికను తీర్మానమునకు రాలేదు కావున దేశములోని ఇతర స్త్రీసమాజముల వారట్లనే సభలు చేసి ప్రభుత్వమువారికి తీర్మానమును పంపుట యుక్తము.

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ఉప్పుపై విధించిన రెట్టింపుపన్నును మంజూరి చేయకూడదని పార్లమెంట్ వారికి అనేక సభల తీర్మానములు ఇండియా దేశమునుండి పోయియున్నవి. ఈ పన్ను స్త్రీలకెక్కువ సంబంధించియున్నది. ఏలయన స్త్రీలే దాని నెక్కువగ వాడుచుండువారు. దానివెల

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ఎక్కువయైనపుడు వారు దానిని దండిగా ఉపయోగించుట తటస్థపడదు. మదరాసులో ఈ పన్నువిధించినది అన్యాయమని తీర్మానము చేయుటకై యేర్పరచబడిన గొప్పసభకు మహిళాభారతీయ సమాజము వారాహ్వానింపబడిరి. ఆతీర్మానము నంగీకరించెదమని కార్యదర్శినిగారు మహిళాభారతీయ సమాజపరముగా తంతి వర్తమానము నిచ్చిరి. ఈ విషయమున జనులకు గలిగిన అసమాధానమును చూపించుటకై రాబోవు భారతీయశాసనసభలో ప్రభుత్వమువారు తెచ్చు ఖర్చు బడ్జెటీను మంజూరు చేయకుండులాగున ఎన్నికాధికారులు తమ ప్రతినిధులకు బోధించుట యత్యావసరము. ఈపనిని పర్దాలోనున్న స్త్రీలుకూడా చేయవచ్చును. దీనికి పురుషులు సహాయము చేయుట యవసరము.

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తమ కెన్నికాధికారమున్నదా లేదా యనుసంగతి యనేక స్త్రీలకు తెలియక యున్నది. ప్రభుత్వమువారు ఎన్నికాధికారముగల స్త్రీల పట్టీల నింకను తయారు చేయించుచున్నారు. ఈమాసమున మున్సిపాలిటీలలోనవి సిద్ధముగా నుండునని చెప్పుచున్నారు. తమ పేరు ఈపట్టీలలో యున్నదా లేదా యను సంగతిని స్త్రీలు కనుగొనుటకు జాగరూకతగా యుండవలెను. సోదరీమణులారా! మీరు పట్టపరీక్షలో తేరినవారై యున్నను లేక యొక్క గ్రామమున మీసొత్తుపై 10 రూపాయిలు పన్ను నిచ్చుచుండినను, లేక 10 రూపాయి పన్ను విధింపబడిన ఇంటిలో మీరు నివసించుచున్నను, లేక గ్రామాంతరములలో 30 రూపాయలు పన్ను చెల్లించుచుండు భూములను మీరు కలిగియున్నను, మీరు ఎన్నికాధికారముగలవారలనియే తెలియుడు. మీరు మీపేరును ప్రభుత్వమువారు తయారు చేయించు పట్టీలో చూడకపోయినచో తక్షణమే వ్రాసి మీపేరును దానిలో చేర్చునట్లు చేయుడు. ఈసంగతి మీరు తెలిసికొని ఇతరులకును తెలిపి ఎన్నికాధికారమును పొందుట చాల ముఖ్యము.

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లక్నో విశ్వవిద్యాలయమునకు చేరిన ఇసబెల్లథోబర్న్ కాలేజు (Isaballa Thoburn College, Lucknow) యొక్క పట్టతరగతుల వారు వెళ్లిన వ్యాసరచన (Essay writing) పరీక్షలో మిస్. అబ్దుల్ హాఫీజు అను మహమ్మదీయకన్యక ప్రథమ బహుమానమును పొందినది. ఆంగ్లభారతీయులనుండి బహుమానము పొందినవారిలో ఈమెయే మొదటిది. ఈమె హైదరాబాదు కన్యక-ఈమెకును యానందములను తెలియచేయుచున్నాము. బట్టపరీక్షకు ఈమె పర్షియన్ మరియు తత్వశాస్త్రములను ఐచ్ఛిక విషయములుగా తీసికొని యున్నది. ఈపరీక్షలో ఈమె కడతేరుగాక యని కోరెదము. హైదరాబాదులో లాపరీక్షలు స్త్రీలకు సయితము అంగీకరింపబడినది. "మిస్ మృణాళినీ చట్టోపాధ్యాయ" ఈపరీక్షకు వెళ్లియున్నది. ఈవృత్తిలో కావలసినంత జయము ఆమెకు కలుగునను నమ్మకమున్నది.

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ఆంధ్రదేశ నివాసియగు ఎ. నారాయణరావు యను నతడు బర్మాశాసనసభకు సభ్యుడైయున్నాడు. ఆంధ్రదేశమున కిపుడే తెంచి యుపన్యసించుచున్నాడు. కూలికొరకు బర్మాదేశమునకు తీసికొనిపోబడు ఆంధ్రస్త్రీల స్థితి కడుశోచనీయమై అనీతిలో యున్నదనియు, అచ్చటికి వారిని పోనివ్వకుండుట మంచిదని వారు చెప్పుచున్నారు. రెండు సంవత్సరములుగా వారి సంగతిని తెలియ చేయుచునే యున్నారు. ఇపుడు తామే స్వయముగావచ్చి ఉపన్యసించుచుండుట మంచిదే. స్త్రీల నచ్చటకు పంపకుండుట మంచిది.

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